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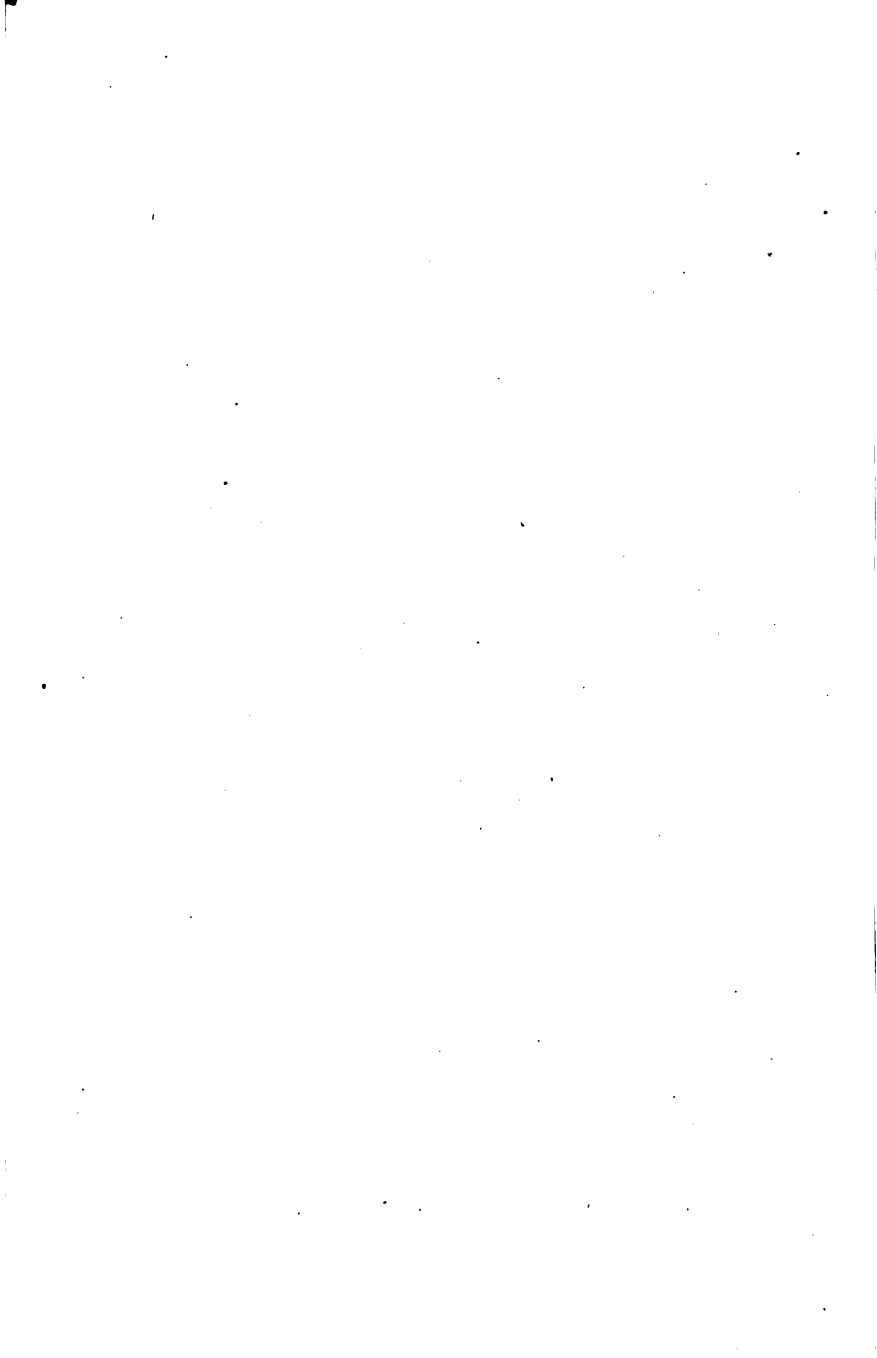


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CONDUCTED BY

DAVID THOMAS, D.D.,

AUTHOR OF THE "BIBLICAL LITURGY," "CRISIS OF BEING," "CORE OF CREEDS," "PROGRESS OF BEING," "RESURRECTIONS," &c., &c.

VOL. III. THIRD SERIES.

VOLUME XIV. FROM COMMENCEMENT.



"THE LETTER KILLETH BUT THE SPIRIT GIVETH LIFE."—*Paul.*

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P R E F A C E.

THIS Volume is the third of the *Third Series* of the work. The only difference between this and the preceding series, consists in its enlarged size and half-yearly issue. The friends of the "Homilist" will be glad to know that although this is the fourteenth volume, the work was never in greater demand than at present.

As the old key-note will still rule the melodies of the "Homilist," and no new specific description is requisite, the thirteen-years-old preface may be again transcribed.

"First: The book has no *finish*. The Editor has not only not the time to give an artistic finish to his productions, but not even the *design*. Their incompleteness is *intentional*. He has drawn some marble slabs together, and hewn them roughly, but has left other hands to delineate minute features, and so polish them into beauty. He has dug up from the Biblical mine some precious ore, smelted a little, but left all the smithing to others. He has presented 'germs,' which, if sown in good soil, under a free air and an open sky, will produce fruit that may draw many famishing spirits into the vineyard of the Church.

"Secondly: The book has no *denominationalism*. It has no special reference to '*our* body,' or to '*our* Church.' As denominational strength is not necessarily *soul* strength, nor denominational religion necessarily the religion of humanity, it is the aim of the 'Homilist' to minister that which universal man requires. It is for man as a citizen of the universe, and not for him as the limb of a sect.

"Thirdly: The book has no *polemical Theology*. The Editor—holding, as he does, with a tenacious grasp, the *cardinal* doctrines which

constitute what is called the 'orthodox creed'—has, nevertheless, the deep and ever-deepening conviction, first, that such creed is but a very small portion of the truth that God has revealed, or that man requires; and that no theological system can fully represent all the contents and suggestions of the great book of God; and, secondly, that systematic theology is but means to an end. *Spiritual morality is that end.* Consequently, to the *heart and life* every Biblical thought and idea should be directed. Your systems of divinity the author will not disparage; but his impression is, that they can no more answer the purpose of the Gospel, than *pneumatics* can answer the purpose of the atmosphere. In the case of Christianity, as well as the air, the world can live without its scientific truths; but it must have the free flowings of their vital elements. Coleridge has well said, 'Too soon did the doctors of the Church forget that the heart—the moral nature—was the beginning and the end; and that truth, knowledge, and insight were comprehended in its expansion.'

"The Editor would record his grateful acknowledgments to those free spirits of all churches, who have so earnestly rallied round him, to the many who have encouraged him by their letters, and to those, especially, who have aided him by their valuable contributions. May the 'last day' prove that the help rendered has been worthily bestowed; and that the 'Homilist' did something towards the spiritual education of humanity, in its endeavors to bring the Bible, through the instrumentality of the pulpit, into a more immediate and practical contact with the every-day life of man!"

DAVID THOMAS.

*Loughborough Park,
Brixton.*

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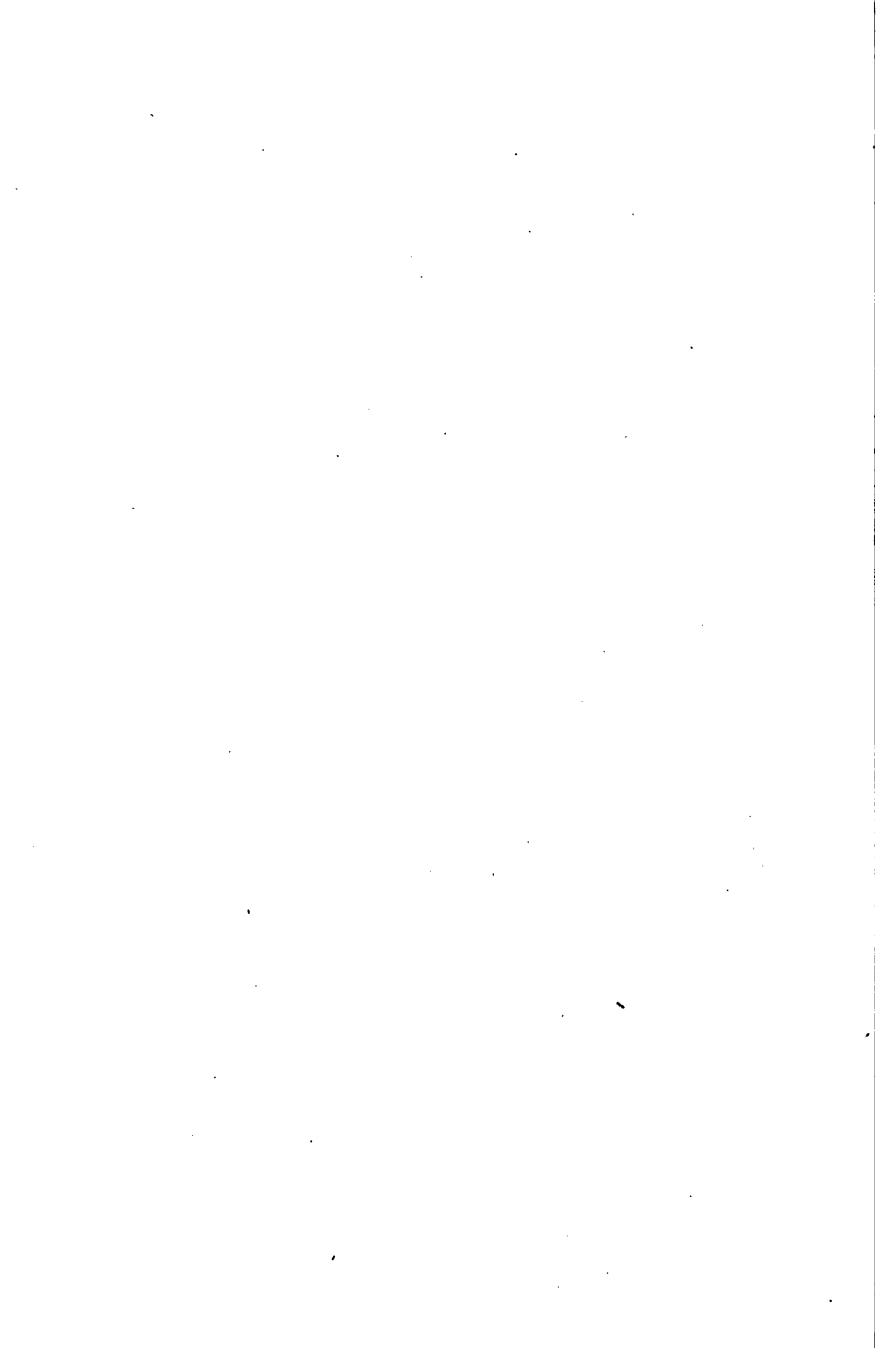
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“The letter killeth, but the spirit giveth life.”—PAUL.

A HOMILY

ON

The Box of Spikenard.

“For in that she hath poured this ointment on my body, she did it for my burial.”—Matt. xxvi. 12.

IT is a rare and difficult thing in this world to escape misconstruction and reproach. No matter how simple an action may be, how obvious its intention, or how pure the motive in which it originates, we may count ourselves happy if it passes without censure or suspicion from some quarter or other, when even Mary the sister of Lazarus cannot anoint the head of her great and adorable benefactor, but there is a Judas to rail at her extravagance, and others of the disciples to sympathize with his indignation at the waste.

St. John, indeed, in his account of the transaction, speaks of Judas only as the murmurer; but that the feeling was not

confined to his thievish heart—that he was only the foremost and the loudest in giving expression to a sentiment in which others of them concurred—is pretty clear from the statement in the chapter before us, where the evangelist says, that “when his *disciples* saw it, they had indignation.” St. Mark also says, “there were *some* that had indignation within themselves.” * The reproof, too, with which our Lord silenced their animadversions, was evidently addressed not to one, but to several. Now, that *Judas* should affect a benevolent indignation was only natural and characteristic; but that any other of the disciples should have felt displacency, was, perhaps, scarcely to have been expected. One would have thought that simple reverence for their Great Master would have led them to admire and applaud such an act of homage to His person; and that the more costly the offering, the heartier would be their approval. What! could they really think the ointment wasted, when poured upon the head of Him whom they themselves recognized as God’s Anointed? Or did they so little appreciate His greatness and goodness, that, when one who did feel them came and gave this affecting testimony of her reverence and love, their only sentiment was one of indignation at her profusion? They knew, too, who the woman was. They needed no one to tell them that she was Mary, the sister of Lazarus; they knew the love that Jesus had for all that favored family, especially for her who sat such an eager listener at His feet; they knew also how doubly He had endeared Himself to her by the wonderful mercy He had so recently shown her in raising her brother from the grave; and there, too, was Lazarus at the table with them, the living memorial of His marvellous kindness. Was it possible, then, that when Mary, in some feeble expression of her unutterable gratitude, came and poured the ointment on His gracious head, they should have so little consideration either for her or for their Master, that they could only condemn it as a wasteful extravagance? “To what purpose is this waste? For this ointment

* Mark xiv. 4.

might have been sold for much, and given to the poor." No ! let us not be unjust towards the disciples. In Judas, this was merely the hypocritical expression of disappointed rapacity. "This he said, not that he cared for the poor ; but because he was a thief, and had the bag ;" from which he would have rejoiced in the opportunity of embezzling to such an amount. Not so with the other disciples. No bad or sordid feeling mingled with their censure ; nor probably would the thought of it have occurred to them at all, but for the suggestion of the traitor. They knew the benevolence of their Master's heart, and how considerate He was for the wants and distresses of others ; they knew how little He cared even for the comforts, still less for the luxuries, of life ; and they thought, therefore, that Judas's observation was only reasonable and right, and that Mary would have acted far more in accordance with the spirit and example of Jesus Himself, whose whole life was a ministry of mercy to the poor, had the precious balsam been sold and the money distributed as Judas had suggested. They thought that they understood their Master better than she did, and that they were only entering into His feelings and anticipating His judgment, in thus condemning as extravagance what she meant as devotion.

And plausible enough their reasoning may at first sight seem. Three hundred denarii would have comforted and cheered many a poor destitute heart ; whereas, here, they were suddenly dissipated in a momentary act of homage. Yes ; but there is often a lamentable lack of wisdom in these narrow calculations of obvious and immediate utility. Had Mary acted as the disciples would have had her act, had she sold the ointment and distributed the money among the poor, some would no doubt have been directly benefitted at the time ; but thousands upon thousands, in all succeeding ages, would have lost immeasurably more than the objects of her charity would have gained. For how many thousand hearts have been opened by the touching narrative before us ? How many thousand thousand times three hundred

pence have been given to the poor as the genuine consequence of this act of devotion? The odour of her ointment filled the house; but the odour of her love has filled the world, and multiplied its fragrance by spreading its inspiration.

Had she, indeed, in humble imitation of her Lord's beneficence, sold the spikenard and given the produce to the poor, she would doubtless have done that which would have been acceptable to Him; but she would not have satisfied the instincts and urgencies of her own heart. To do good to others for His sake, would seem a very different thing in her eyes from doing homage to Himself, when she had such an opportunity of rendering it. And it is to *Himself personally*, to Himself, her great and heavenly Benefactor, the unction of whose ineffable wisdom and grace had filled her soul with gladness, that the instinct of her new heart impels her. She reasons not about consequences; she can enter into no cold calculations of comparative utility; she thinks only of Him; she *can* think only of Him while He is there, and she can do Him reverence; and to Him, therefore, she goes, with the costliest offering in her power, and pours out upon His head the precious spikenard—say, rather, pours out upon Him her heart, her heart all melted with its own fervors.

And in this light our Lord Himself regarded her conduct. "Why trouble ye the woman," He said, tenderly shielding her from the censoriousness of the disciples. More positive and immediate good she might perhaps have done had she thought and reasoned as you think and reason; but could she have more feelingly testified her gratitude and devotion? Why disturb her with your ungenerous objections, when evidently "she hath done what she could" for the emphatic expression of her love and reverence? Even were she mistaken in offering me such a tribute of affection, it were an error which you might indulgently regard. But it is far from being an error. In thus simply obeying what you consider a thoughtless and extravagant impulse, "she hath wrought a good work upon me. For the poor," upon whom you think her solicitude more wisely bestowed, "the poor ye

have always with you," and to their necessities you can always minister, "but me ye have not alway." My absence you will soon be called to lament; and, indeed, the time of my departure is so near at hand, that I may almost look upon myself as already dead; and upon this act of hers, in pouring the ointment on my body, as the anointing of it for my burial. Ah! There is more, far more, in such a genuine, earnest act of love, however unnecessary and extravagant it may seem, than you have any conception of; and "verily, I say unto you, wheresoever this gospel shall be preached in the whole world," and throughout the whole world it shall be preached, "there shall also this, which this woman hath done"—this simple, touching act of devotion to me—be everlastingly spoken of in its touching connexion with my sufferings and death.

"In that she hath poured this ointment on my body, she did it for my burial." Not, however, that our Lord meant that she was *aware* of His approaching death, and that she acted thus in ceremonial preparation of His body for interment: but only that *in effect* it was such a preparation, and in the event would be seen to be so. It would be going too far to understand our Lord's language in this strict and literal sense. Some, it is true, there are, who put this construction upon it, and represent her as deliberately acting with this specific intention. "Yes," says a divine of deserved celebrity, "this day is already in the reckoning of Mary's faith, the day of His burial. Her grief anticipates the hour of mourning. She sees the sacrifice already offered; the victim lies before her; she sees it already pierced, bleeding, dead! She pays to this Jesus, yet living and speaking to her, the funereal honours which she had reserved for His lifeless remains. So lively is her faith; so much has her grief outstripped time; so deeply has she entered into the thought and purpose of Jesus Christ."* But surely, this is going too far. This is allowing the imagination to run away with the judgment. It is falling into the very common error

* Vinet, in his discourse on "Le Vase de Parfums."

of attributing to the disciples a clearness of intelligence, and an amount of knowledge, which, at this period, they were very far from possessing. Love, no doubt, is apprehensive and farsighted. The heart often sees much further than the head. But nothing is more clear than, that, notwithstanding our Lord's express and repeated declarations that He was to suffer and to die, and to rise from the dead the third day, His disciples did not understand Him. None of them were able to receive these sayings. True, His language was sufficiently intelligible ; but how—if He was really to be crucified and slain—how was He to be the Redeemer of Israel? In their view the two things were totally incompatible ; and that He could really mean what He said, seemed to them, therefore, impossible. In this respect there was nothing to distinguish Mary from the rest. His apprehension and death came upon them all alike with a sudden and overwhelming surprise, fatal to every hope they had cherished respecting Him. It was not, then, in the *anticipation of faith* that she acted as she did : it was not because she was aware that His hour was almost come ; but simply because she *loved*, and was zealous to do all she could to do Him honor. It was her love, eagerly embracing an opportunity of expressing itself, and thus *unconsciously doing a far more beautiful thing than she had any thought of doing*. “She did it for my burial.”—And from this it is, as it strikes me, that our Lord's vindication of her derives its peculiar force and instructiveness. There was a certain solemn propriety in the act, totally unintentional on her part : but *because it was done with the simple desire to do Him honor, He graciously accredits her with the whole of it*. There was a goodness and a beauty in the deed which she herself had never designed ; but because of the sanctity of the motive from which she acted, He accepts it just as if she had been aware of all that was to happen to Him, and had anointed his body in distinct anticipation of His burial. And upon precisely the same principle does He represent Himself as acting in the day of judgment. “Then shall the King say unto them on his

right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world : For I was an hungred, and ye gave me meat : I was thirsty, and ye gave me drink : I was a stranger, and ye took me in : naked, and ye clothed me : I was sick, and ye visited me : I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee ? or thirsty, and gave thee drink ? When saw we thee a stranger, and took thee in ? or naked, and clothed thee ? Or when saw we thee sick, or in prison, and came unto thee ? And the King shall answer and say unto them, Verily, I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, *ye have done it unto me !*” They had no thought that they were ministering to Him, when ministering to the wants and sorrows of the afflicted ; but because of the love to Him by which they were actuated, He accredits them with a beneficence they never designed, and astonishes them by discovering the mighty amount of goodness that may be involved in one simple act of genuine Christian love ; and how far, how infinitely far it reaches, even from earth to heaven, from the prisoner in his dungeon, up to Christ upon His throne !

“ In that she hath poured this ointment on my body, *she did it for my burial.*” Such, then, is the gracious principle upon which He acts towards every one that loves Him. And what stronger encouragement could He possibly have given us to the exercise of Christian love and beneficence ? Let but the thing be done heartily and earnestly from simple love to Him, and He graciously accredits the doer of it, not merely with the good which was designed to be its immediate effect, but with *all the beneficent results that follow in the long train of its consequences.* A good work wrought for Christ does not die away in the doing of it. It lives on. It lives on in its influence on other minds. It lives on in every good thought and feeling, and desire, which directly, or indirectly, it may be the means of exciting. It lives on from generation to generation, with unspent energy and with immortal life ;

and the doer of it lives *in* it, acting still, and like Abel, "being dead, yet speaketh." And thus Mary is pouring out her ointment still, in constant endless stream ; and ever, as it still flows on, it wins for her the Master's blessing. "*She did it for my burial ;*" and so, to the very last result, He will accredit her with all !

Ah, and it is an awful consideration, that the like immortality attaches to the *evil* that we do. Even though it should not corrupt others, it makes the doer worse. It tends to strengthen and inveterate his depravity. But sin begets sin ; and that too with a power incalculably prolific. "Dead works," as the apostle calls them, from the result in which they naturally issue, are instinct with terrible, with inextinguishable life : life that works by multiplying death. Evil words, evil deeds, evil example, have all their own necessary and pernicious influences ; and in these influences the man himself lives on a posthumous life, acting where he is not, acting ages after death, and in the eye of God connected with them even to their very last results : connected with them, aye, and inculpated in them too. A terrible consideration for every man ! A terrible thought, but an incontrovertible truth. Just as in a good work wrought upon Christ, or for Christ, there is involved an amount of beneficence absolutely immeasurable, and known only to Him who sees it all ; so in the doings of an evil man, in the disastrous efficacy of his example and influence, there is an amount of criminality which eternity alone can declare, but in the whole of which he is implicated ; and not more certainly in the evil which he has consciously committed, than in that of which he has been unintentionally the cause. How many a man ought this consideration to bring to a pause ! How many a man ought it to prostrate at the foot of the Cross, to lay hold there of the means which God has mercifully provided for the expiation of our guilt, and to seek there that new heart, and that right spirit, which will lead him to labor as zealously for Christ, as he has hitherto lived recklessly against Him.

But looking again at the text, let us endeavor to enter practically into the spirit of this gracious declaration, and to derive from it that stimulus to loving activity for the honor of Christ, which it is designed and adapted to impart. "For in that she hath poured this ointment on my body, she did it for my burial." *In doing what she could, she did far more than she thought of doing, and Jesus accredited her with it all.* This is the moral we are anxious to impress.

All of us, then, can do something. However limited our means or ability, all of us can do something ; and if the love of Christ be in our hearts, something we cannot but do. Inactive and indifferent we cannot be. To Himself—except as He graciously identifies Himself with all who need help, comfort, advice, instruction—to Himself personally, we can do nothing. But there are those whom He condescends to call His brethren, and to whom He points us as His representatives ; and a good work done unto them, He regards as a good work wrought upon Himself. In the very humblest effort—honestly and heartily made for His sake—to befriend the destitute, to solace the wretched, to reclaim the vicious, to strengthen the feeble, to instruct the ignorant—believe it ! there is a virtue and a value with which we indeed can never plume ourselves, but which He, nevertheless, will generously acknowledge to the glory of His grace. Only do what you can, and you will do far more than you think of. Comfort but one heart, lead but one sinner to the Cross, reclaim but one lost sheep or lamb, instruct but one poor child believingly to name the name of Jesus, teach but one of these little ones that he has a Saviour in Christ and a Father in God, and you know not what you may be doing. You know not how many you may be benefitting in benefiting one. Eternity alone can tell you, and then you will stand astonished at the result. Your loving efforts will have an immortal operation and imperishable consequences ; and with them all, you will be graciously identified by Him, who sees the end in the beginning, and the effect in the cause. The poor, the thoughtless, the ignorant, the afflicted, you

have always with you, and He has set them before you as representatives of Himself. Let, then, the love of Him who loved us ; let the death of Him who died for us ; let the life of Him who ever liveth for us ; let these constrain you, and you cannot be inactive. Something you will do ; and you will do it heartily and earnestly, as unto God, and not as unto men.

Standing, too, as we do on the threshold of another year, when the past, with its grave reflections, and the future with its unknown possibilities, are both pressing upon the soul, these considerations seem to come with peculiar solemnity. Another year ! And so much more of life is gone, and so much less remains ! So much less of ability, and influence, and gracious opportunity—that precious balsam, of which, though bought for us at such a price, we are for the most part so unmindful. How much, indeed, has been indolently suffered to evaporate or run to waste ! How much has been wantonly lavished on objects, far other, alas, than those which Christian love selects ! And how scanty the little that may now remain ! Whatever the residue, to Thee, O Saviour, be it all devoted ! Though but a drop be left, Thou, in Thy benignity, wilt not repulse the penitential love that offers even that.

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A Homiletic Glance at the Acts of the Apostles.

Able expositions of the ACTS OF THE APOSTLES, describing the manners, customs, and localities described by the inspired writers ; also interpreting their words, and harmonizing their formal discrepancies, are, happily, not wanting amongst us. But the eduction of its widest truths and highest suggestions is still a felt desideratum. To some attempt at the work we devote these pages. We gratefully avail ourselves of all exegetical helps within our reach ; but to occupy our limited space with any lengthened archaeological, geographical, or philological remarks, would be to miss our aim ; which is not to make bare the mechanical process of the study of Scripture, but to reveal its spiritual results.

SECTION FIFTH.—Acts i. 15—26.

“And in those days Peter stood up in the midst of the disciples, and said, (the number of names together were about an hundred and twenty,) Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus. For he was numbered with us, and had obtained part of this ministry. Now this man purchased a field with the reward of iniquity ; and falling headlong, he burst asunder in the midst, and all his bowels gushed out. And it was known unto all the dwellers at Jerusalem ; insomuch as that field is called in their proper tongue, *Aceldama*, that is to say, *The field of blood*. For it is written in the book of *Psalms*, *Let his habitation be desolate, and let no man dwell therein : and his bishoprick let another take*. Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection. And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias. And they prayed, and said, Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen, that he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place. And they gave forth their lots ; and the lot fell upon Matthias ; and he was numbered with the eleven apostles.”—Acts i. 15—26.

SUBJECT :—*The First Ecclesiastical Meeting for Business.*

THIS paragraph chronicles the *First Meeting* of the Christian Church ever held for the transaction of mere business. The meeting was held “in those days,” i.e., in

some period between the ascension of Christ and the day of Pentecost. Probably it took place on the very eve of that ever-memorable day, when "suddenly there came a sound from heaven as of a rushing mighty wind," &c., &c. The verses direct our attention especially to the *nature* and *order* of the business transacted at this First Ecclesiastical Meeting.

I. THE NATURE OF THE BUSINESS. Three things may be predicated concerning this business.

First: *It was a business of very grave importance.* The business was nothing less than the *election* of an apostle—the election of one to fill the post which Judas desecrated and deserted. One, to use the language of Peter, who should "*be a witness with us of his resurrection.*" The resurrection of Christ is the key-stone of the Christian system; it presupposes His life and death, and demonstrates the Divinity of His nature and His message. Hence it was evermore the salient and constant theme in apostolic preaching. Of all the important men in the world, none so important as those who could bear witness to this fact from their own personal observation and knowledge. To be able to do so, constituted an apostle. The fact was so extraordinary in its nature, and clashed so mightily with the popular prejudices, that no one in that age would be qualified with the necessary heroism to proclaim it, who had not been deeply convinced of it by the irresistible evidence of his own senses. Hence the first Christian propagandists were apostles—witnesses of Christ's resurrection. To appoint one of these was the business of this meeting.

Secondly: *It was a business in which the assembled Church had a duty to fulfil.* A hundred and twenty, we are told, were assembled on this occasion. Whether *names* here is synonymous with persons, or merely implies the registration of an organization, or whether the hundred and twenty is used as a sacred number, or to designate a definite multitude, or an indefinite crowd, are questions that have been raised and discussed with very different results. We see no reason to

object to the authorized version in this case, and we take the words, therefore, as they stand—conveying the idea that there were a hundred and twenty individuals present. Probably this number comprehended all the disciples of Christ in and about Jerusalem. Now each individual in this multitude, male and female, had their duty to fulfil in this meeting. They were called on to exercise their best judgment, and to give their conscientious vote in the election of candidates. The candidates were set up, mark you, not merely by the existing apostles, but by the whole body of the disciples assembled. The appointment of ministers is not the right of an individual, however distinguished in Church or state, nor of a community of ministers, but of the assembled Church.

Thirdly : *It was a business which the assembled Church was competent to discharge, irrespectively of external society.* All the power for business was in the room that contained these hundred and twenty. They sought no counsel from any body of men external to themselves, nor would they have received any dictation from any person or society outside, however dignified their authority. The power of a Church for its own business is in itself, or rather in its Head. It is the organ of Christ's will. The movements of a true Church are the evolutions of Christ's mind.

II. THE ORDER OF THE BUSINESS. The order seems to be as follows :—

First : *Peter's address.* “Peter stood up in the midst of the disciples.”—Peter!—He had once grievously fallen : but having truly repented of his heinous offence, and been restored to the apostolate in the most solemn manner by Christ, when he dined with Him on the Galilean shore after His resurrection—is here, with renewed and heightened zeal, the leader of the chosen race. With his wonted boldness he stands up in the midst of the disciples, and begins his speech. His speech contains—(1) A solemn sketch of the miserable man who had once occupied the vacant post. He

reminds them of Judas's crime. The description of the man's fearful delinquency is remarkably mild. He speaks of Judas as *a guide to them that took Jesus*; referring, undoubtedly, to the course which the betrayer took in the garden of Gethsemane. (John xviii. 2—23.) Probably, Peter's memory of his own fall was too vivid to allow him to express himself in harsher terms of Judas. He saw, however, in the betrayal of Judas, the fulfilment or illustration of an old scripture. "*This scripture must needs have been fulfilled, which the Holy Ghost, by the mouth of David, spake before concerning Judas.*" The passage to which Peter refers is generally supposed to be that recorded in Psalm xli. 9. We believe this to be a mistake, though it is expressly applied to Judas by our Saviour:—"He that eateth bread with me hath lifted up his heel against me." (John xiii. 18.) The Psalm referred to is that quoted in the 20th verse:—"For it is written in the Book of Psalms." (Psalm lxix. 25, cix. 8.) Peter, in quoting the Psalms, assumes that they were well known to his auditory, and avows that they were the utterances of the Holy Ghost, by the mouth of David. He does not say that any scripture predicting such a fall as Judas, must needs be fulfilled, but that the scripture predicting the ruin of such a sinner must be accomplished. Punishment *must needs* follow crime.

He reminds them of the office which Judas once held. "*He was numbered with us, and had obtained part of this ministry*;" i.e., he helped with us to make up that significant and sacred number, twelve, which is now broken and must be restored. The ministry referred to was that of the apostleship. He then proceeds to describe his terrible end. "*Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out.*" Matthew says, "the chief priests bought with the money the potter's field, to bury strangers in." There is no contradiction, inasmuch as in the Scriptures a man is said to do that which he causes or occasions to be done. (Gen. xlii. 38; Rom. xiv. 15.) Judas was the means of the field being bought; he furnished the money. "*Fall-*

ing headlong." Matthew says, "he hanged himself." There is no contradiction here either. Matthew merely relates the act of suicide. Peter, in his speech—or, if you will, Luke, in his history—states what occurred to the suspended body; that it fell down and was dashed to pieces. Striking retribution this, that the very plot of ground which he bought with the price of blood, was to be strewn with his mangled frame, and dyed with his gore. Physically, he went to his own place. The accursed body fell on an accursed spot.

The terrible end of this Judas was a notorious fact. "*And it was known unto all the dwellers at Jerusalem; insomuch as that field is called in their proper tongue, Aceldama, that is to say, The field of blood.*" The fact that the body of the betrayer was dashed to pieces on the spot which he had purchased with the money for which he had sold the Son of God to an excruciating death, had a significance so terrible as to give it a wide circulation, and make the spot memorable for ever. "*It is Aceldama,*" a word composed of two Syro-Chaldaic words, and means literally "The field of blood." His speech is made up—(2) Of counsel as to their present duty. "*Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection.*" In his direction he indicates two things. (1) The work to which the man is to be appointed;—it is to be a witness to us of His resurrection. (2) The class from which he is to be appointed;—he is to be selected from "these men which have companied with us," &c. Probably Peter refers to the seventy disciples. (Luke x. 1, 2.) These seventy, Christ Himself had dispatched on a missionary tour at a very early stage of His public ministry, soon after His baptism by John. Peter's principle was this:—That the new apostle should be elected from the number of those who were most intimate with the Son of God, their Great Master; a principle this, that ought ever to be observed. He only is qualified for the highest office in the Church whose alliance with Christ is the most

cordial and intimate. "*Of those men,*" &c. Yes; of those men, and only of those.

The other point in the order to be observed is—

Secondly: *The nomination of two from which the choice was to be made.* "And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias. The word "appointed," must be regarded as meaning merely setting up as candidates; and in this we think the voice of the whole Church assembled was taken. Two of the best men were selected from amongst the number who were considered the most eligible for such a momentous office. There seems to have been perfect unanimity in the nomination of these two as candidates. But why two rather than any larger number? Probably the claims of those two above all the rest were so distinguishing as to confine them to that number.

The other point in the order to be observed is—

Thirdly: *The united prayer to heaven for direction.* After the nomination you have this prayer:—"Thou, Lord, which knowest the hearts of all men, show whether of these two thou hast chosen." This prayer implies (1) A recognition of Divine omniscience. "Thou knowest the hearts of all men;" a deep impression of God's acquaintance with all hearts is essential to sincere and earnest devotion. This prayer implies: (2) A desire to have their choice regulated by the Divine—"show whether of these two thou hast chosen." As if they had said, "Thy choice shall be ours, we desire only to vote for him whom thou hast ordained for the office. Thy will be done." This is the spirit of all true prayer.

The other point in order to be observed is—

Fourthly: *The casting of lots and the election of Matthias.* "And they gave forth their lots, and the lot fell upon Matthias, and he was numbered with the eleven apostles." Two questions start for discussion here. (1) What were the lots? The expression "they gave forth their lots," does not mean the same as the expression, "They gave forth their votes;" the lot was something more than a vote, it was an old

method of reaching a decision. According to Grotius, they proceeded thus:—"They put their lots into two urns, one of which contained the names of Joseph and Matthias, and the other a blank, and the word apostle. In drawing these out of the urns, the blank came up with the name of Joseph, and the lot on which was written the word Apostle came up with the name of Matthias. Thus their decision was reached and their prayer answered. The use of the lot is elsewhere spoken of in the Scriptures (Josh. xviii. 1—10. 1 Sam. xiv. 41, 42. Prov. xvi. 33, xviii. 18.)* Another question started is: (2) Who gave the lots? Did the whole assembly, the hundred and twenty, or did the eleven apostles only? There is no way of reaching a certainty on this point; although our impression is, that the whole were engaged in it. Christianity recognises the individual, and demands his agency in all that concerns its interests.

Thus ends the meeting. Matthias is elected to take the place of Judas, and complete the apostolic circle. Twelve was a venerated number. As the number of the sons of Jacob, the tribes of Israel, were twelve, Jesus had chosen twelve. These disciples felt that they were not complete without this magic *twelve*, and for this they held this church-meeting, and gained their object by counsel, prayer, and lots. Though Judas is gone, his place is filled, and the apostolite number is complete.



* See Livermore.

Germ of Thought.

SUBJECT :—*Soul Concentration.*

"This one thing I do."—Phil. iii. 13.

Analysis of Homily the Six Hundred and Thirty-fifth.

TWO thoughts are urged upon our attention in the context. First : *That genuine religion is connected with the most earnest activity of soul.* The grace of heaven makes no one holy, irrespective of his own powers, nor does it supersede the necessity of *fervid* action. Holy principles are not dropped into the mind, as seed into the soil, that are to grow independent of the mind's agency. But they come as the result, under God, of deep and serious thinking upon the truths of Holy Writ. A holy character is not a something that comes to a man from without, but that which is produced from the workings of his powers within. And this activity is not the lazy activity of the formalist, or the drone, but the activity of a soul on fire. The activity of the competitor of the Olympic race-course, with every power on the full stretch, intensely anxious to be the first at the goal and win the prize, is the figure which is employed in the context to represent the activity of genuine religion. "I press," says Paul, "towards the mark, for the prize of the high calling of God in Christ Jesus." "I press;" just as the Grecian racers to be first to lay hold of the pole or post which marked the goal, and thus win the prize. Identify not, I entreat you, genuine religion with a lounging, sleepy life, or a formal and mechanical kind of activity. A genuinely religious soul is a soul in the highest earnestness, with every power on the stretch. God saves man by earnest work, and to earnest work.

The other thought which the context urges on us is—Secondly : *That this earnest activity is directed by a dominant purpose of soul.* “This one thing I do.” The one master-purpose of Paul’s soul was moral perfection of character. His grand object was to know Christ thoroughly, and the power of His resurrection, and the fellowship of His sufferings, to be made conformable unto His death, and to attain to a perfect resurrection of being. This, as yet, he says, he had not reached—“not as though I had already attained, either were already perfect,” &c. The master-passion of his soul was desire of the prize of perfection, the crown of holiness. The subject of the text is *soul-concentration*. “This one thing I do.” We shall notice the nature and importance of soul-concentration.

I. THE NATURE OF SOUL-CONCENTRATION. What is meant by it? In order to guard against misconceptions, it may be necessary to mention some of the things which are not included in it.

First : *It does not mean absorption of soul in mere pious exercises.* A withdrawal from the world, a retirement into the depths of solitude—there, in devout and mystic quietism, to meditate and pray, analyze our emotions, register our frames and our feelings, and become the victims of self-consciousness—are habits of life foreign to true soul-concentration. Paul, who worked at his trade, studied the questions of his age, mingled with his contemporaries, played a most active part in the drama of his time, and felt an interest in everything that concerned his race, could not have meant anything like this monkish isolation from the world.

Secondly : *It does not mean a disregard to any of the lawful engagements and innocent amusements of life.* Theologians have done what the Bible has never done—divided the field of man’s activity into two departments, the *secular* and the *spiritual* : giving the idea that man is to be spiritual here, and secular there, whereas in all things he should be spiritual. The secular and the spiritual in man’s history here are as

vitally connected as body and soul, and as the body is obedient to the volitions of the mind, the secular should be made to subserve the interests of the spiritual. Religion should be business, and business, religion. In the market, in the workshop, in the senate-house, and in every department of activity, man is as truly bound to worship God as he is in the temple. Striking a bargain is as solemn a thing as singing a psalm. The whole of life should be a walk with God. Nor does it mean that we are to disregard innocent amusements. God has filled the world with elements for our gratification. He has given all that is delicious in taste, sweet in odour, beautiful in form, melodious in sound. He who contemns these wonderful provisions of God, is irreligious.

Thirdly : *It does not mean the engrossment of the soul in the idea of its own happiness.* There is a religion which absorbs the soul in the one great wish and struggle for heaven. Every wish, every effort, every prayer, is for its own happiness : it is intensified selfishness. Paul did not mean by the "one thing" his own salvation, his own happiness. Not he. No man was more self-oblivious than he ; no man made greater sacrifices for others than he. He who said, " I would that I were accursed from Christ for my brethren, my kinsmen according to the flesh," could never have meant by the " one thing" his individual happiness.

What, then, is meant by the " one thing ?" It means, in one word—obedience to the will of that God whom he loves supremely, as manifested especially in the mission of that Jesus to whom he had consecrated his entire being. The first question he asked when the true religion seized his spirit, was, " Lord, what wilt thou have me to do ?" His grand desire ever afterwards was, " whether he lived to live unto the Lord ; or died, to die unto the Lord ; whether living or dying, to be the Lord's." Love to his Lord and Master was the dominant passion of his soul, the all-controlling power of his activities.

This one thing—obedience to the Divine will—admits of great variety of action. Nay, this unity of soul ensures diversity of labor. The controlling disposition of a man

gives its character to everything he does. The man who has the artistic inspiration looks at everything artistically ; the philosophic spirit treats all things philosophically ; the mercenary spirit touches all things with a sordid hand. He who has the true religious spirit does everything religiously ; whatever he does, whether he eat or drink, he does all to the glory of God.

II. THE IMPORTANCE OF SOUL-CONCENTRATION. First : *It is essential to force of character.* Mind is like light, air, water. Diffused, it is comparatively powerless ; compressed, it is mighty. Condense the rays of the sun and they would burn the world ; compress the air, and it shall rend the mountains. Steam, spread through the atmosphere, is powerless—condense it, and it shall drive the fleets of nations through the billows. It shall drag towns on the railway, swift as the winds. So with the powers of the mind. Distracted and diffused they are forceless ; concentrated, they shall work with a Lutheran or a Pauline energy. There are three states in which we find mind in this world. (1) *Unconcentrated.* There are thousands of souls, in every neighbourhood throughout the world, who have no one definite object to engross their heart ; their mental powers are not bound up to any purpose ; they are divided and are powerless, and at the mercy of circumstances. There is an awful waste of soul in this world. Soul-energy is going off like steam in the air. (2) *Wrongly concentrated.* There are minds here set upon inferior objects—minds that give themselves up entirely to some one inferior thing—business, politics, literature, science. Minds set even upon such inferior objects get power. The man who sets his mind entirely on business becomes wealthy ; or on science—makes brilliant discoveries. It is seldom, perhaps, that a man fails to obtain the object on which he concentrates his entire powers. He moves on like the river to the ocean ; its very obstructions lend it an opportunity to increase its momentum. (3) *Rightly concentrated.* Such is the concentration which Paul displays ; his

soul was concentrated on Christ, and to do His will was his "one thing." This is the concentration to give power. The mind set on God is in vital connexion with Omnipotence, and becomes mighty through God.

Secondly : *It is essential to peace of mind.* The mind that is divided among many objects can never be harmonious. It is oscillating between different points. Peace of mind requires that all the faculties and affections of the soul flow in one channel towards one object, and that that object be in agreement with our dictates of right and our highest aspirations. God alone is such an object. Conscience will approve of concentration on no other object but Him, and He alone is equal to the highest aspirations of our nature. Only the soul that makes God the centre of its affections, the study of its thoughts, the law of its activities, is happy. They have perfect peace whose minds are stayed on Him.

In conclusion—this subject furnishes us with three things.

First : *With a test of character.* What is our *one* object ? What is the one thing with us ? The thing that takes up most of our thought, heart and time. If God is not the great object of the heart's affections, the great subject of the mind's thoughts, the great law of life's activities, we are destitute of the true religion.

Secondly : *The value of Christianity.* Our hearts are naturally divided ; the subjects of contrary impulses and influences. What can unite them ? Nothing but the revelation of God in the Gospel is adapted to do so ; as a fact, nothing else has ever done so. This is the power for the purpose. It is the power to gather up, reconcile, unite in harmonious operation, all the divided forces of our nature. The subject furnishes—

Thirdly : *An explanation for practical evils.* Want of power is an evil. Professors of religion are everywhere complaining of their weakness ; the lack of strength for this office of duty. The cause of this moral feebleness is the schism of soul, the want of concentration. Want of peace is an evil. What restless dissatisfaction there is even

amongst the avowed disciples of Christ. There is a fickle, restless, unhappy state of soul. The cause of this is—division of heart. God alone can so centralize these divided souls of ours as to give them *power* and *peace*.

Brothers, this unity of soul is the great want. We live in an age fraught with influences to divide and distract the heart. The pressing duties of business, the growing attraction of literature and art, the fascinations of popular amusements, the engrossing character of the public questions that are springing up in increased number every day, all tend to distract the soul and turn it aside from the one great Object. Our constant prayer should be—"Unite our hearts to fear Thy name." Our constant resolution should be—"This one thing I do."



SUBJECT :—*In what does Man's Death as a Sinner consist ?*

"In the day that thou eatest thereof thou shalt surely die."—Gen. ii. 17

Analysis of Homily the Six Hundred and Thirty-sixth.

NO subject is more familiar to us than death. It meets us in every walk we take, in every circle we enter, in every book we read. The dark thought of it is pressed on our attention every day. We move evermore under its shadow. It sets our whole life in the minor key. The Bible teems with references to it. Every sermon rings out its doleful echoes. It gives a sadness to our religious services, and even to our festive hours. But though we are thus familiar with it, our conceptions of its essence may not always be either distinct or accurate. To the question, What is death? the common answer, perhaps, would be, The dissolution of the body; the returning of the organized dust back to its elements. But this reply, though it may be sufficient to describe the death of irrational creatures, is manifestly inadequate fully to express the death of man as a sinner. Man's death

as a sinner is something more than the returning of his body to dust, and the departure of his soul to eternity. The death threatened to him, as the consequence of his sin, in the Bible, and the death which he has been dying ever since the fall, is something more than this—something far more solemn, and more terrible. And the subject to which I wish to call attention is ;—*That man's death as a sinner consists in something more than the dissolution of his body and the departure of his soul to eternity.* Very numerous are the considerations which might be brought in support of this position. I must confine myself entirely at present to the suggestions furnished in the text.

I. THE EMPHASIS EXPRESSED IN THE TEXT. “Thou shalt surely die.” The passage is regarded by most acknowledged Biblical critics as very emphatic,—“Thou shalt *surely* die.” or, as it reads literally, “*dying thou shalt die.*” The language gives to me rather the idea of *intensity* than certainty. It seems to me to mean this :—Thy death, man, in case thou sinnest, shall indeed be death ; shall be a far more terrible thing than the death of those creatures that thou seest expiring around thee. Two thoughts illustrate this.

First : *Death, as a dissolution, may be a natural event.* Death seems to be a natural law of all organized bodies, both vegetable and animal. “All flesh is grass.” Dust, whatever forms of beauty, strength, or majesty it may take, is destined to go back to dust again. This death of dissolution is evidently the original and constitutional law of all corporeal existence. Death is as much a natural part of the world as birth and growth. God created whole races of creatures, such as the eagle, the vulture, the lion, and the tiger, to live on the life of other creatures, and only on their life. Their very existence demands death. Death is the condition of their life. And even the creatures that live on vegetables and water—since every blade of grass teems with existence, and every drop of water is a universe of life—require death for their existence. In truth, the ox grazing in the meadow, the sheep

feeding on the hill-side, on the mountain crag, and even the songsters of the grove quenching their thirst with the morning dew, destroy more life than those carnivorous creatures which, like the lion and the tiger, live on flesh alone. Geology shows that this system of things prevailed long ages before man was created. The strata of the earth, formed unnumbered ages before man was called into being, are crowded with the cemeteries of generations of creatures that have long ceased to exist. As all organized existences, therefore, ever have died, and such dissolution seems the condition of life throughout the whole system of things, it may not be unreasonable to infer that this dissolution would have taken place in man even had he not sinned. It may be said, granting that man constitutionally has this tendency to dissolution, would not the Creator have everlastingly counteracted this tendency in his case had he not sinned? With Him all things are possible.

Secondly : *Sin gives this dissolution its terrible significance.* If thou sinnest, dying thou shalt die ; thy death shall be an awful reality. What are the things that sin has brought to death that give it this alarming significance? (1) There is *terrible mysteriousness*. There is something in mystery, when it is connected with those subjects in which we have a vital interest, more or less distressing. The mysterious change in the conduct of a friend ; the mysterious heavings of a vessel when at sea ; the mysterious sounds that fall on the ear of the traveller on a strange road at night ; all are more or less distressing. It is thus with death. To us it is a great mystery. The sensations connected with the last hour, and the issues of the event, are all folded in deepest mystery. Though millions have passed through it, not one has returned to explain to their survivors. Every man must enter the dark cloud himself, and penetrate the mystery alone. Now, had man not sinned, it would not, we trow, have been thus. Every man might have had an intuitive knowledge of the event ; his path through it, and the scenes beyond it, might have been clear and attractive to his vision.

(2) *Physical sufferings.* As a rule the dissolution of man as a sinner is connected with great pain. It is true that many die without suffering, pass away without a pang, but this is an exception. We all think of death in connexion with strange sufferings. Now, had there been no sin, such sufferings would not have existed. Death would have been to man only as a beautiful sleep—as the laying aside of an earthly and worn-out vesture, for a spiritual and an eternal one. (3) *Mental frustration.* Few things are more painful to us than the frustration of a cherished purpose, the wreck of a project on which we had set our hearts. Life to us, indeed, is precious in proportion to the purposes which we have at heart. But sin gives death the power to break these. Few men, if any, die who have wrought out all the cherished purposes of their souls. They leave their works unfinished. The shores of every man's life are strewn with the wrecks of cherished plans. This also is a sore distress. Now, had there been no sin, it would not have been so. Dissolution would not have come until man had felt that he had finished all he had to do, or wished to do, on this earth. As the merchant, having realized his commercial plans, withdraws from the hum of the city and the bustle of trade to a mansion surrounded by nature in her loveliest aspects—man, in death, would have left this world for a higher scene. (4) *Social disruptions.* Here we are linked together by social ties. Where there is a marriage of souls, the twain are one. The mother lives in her sweet babe, and the inspiration of a father in his toilings is drawn from love to those he calls his own. There are others for whom we would die. Now sin gives dissolution the power to violate all these attachments, to rupture all these tender ties. The thought of the babe she leaves behind, gives an awful agony to the mother on her dying couch. To leave those we love on earth, and go alone to the grave and to eternity—this is a distress. Had man not sinned, his death might not have been thus. (5) *Moral forebodings.* There are two suspicions that are awfully painful in connexion with death. One suspicion is, that there may not be any future existence,

that death is the eternal end ; and the other is, that should there be a future life, it may be an existence of darkness and misery without end. These suspicions are connected with sin. Had there been no sin, man would have had no doubt whatever, not only as to a future life, but as to a future life of blessedness. He would have known that to die was to enter into a higher life of unending blessedness. Now, if such things as these are brought by sin into connexion with man's dissolution, we can appreciate in some measure the emphasis of the text—*dying, thou shalt die* ; thy death shall be a terrible reality.

Another suggestion furnished by the text, which goes to show that man's death as a sinner consists, either in something more than dissolution of his body, or the departure of his soul to eternity, is—

II. THE TIME SPECIFIED IN THE TEXT. "In the day." There is no authority whatever for taking "the day" in a figurative sense. There is nothing whatever metaphoric in the language. "The day" means literally the day. Now, if the death meant mere dissolution of the body, or the departure of the soul, God did not fulfil His word. Adam did eat of the forbidden fruit, and in the sense of dissolution he did not die. He lived to the age of eight hundred years. He became the father of a numerous family, the head of an immense and ever-multiplying race. Had death here meant mere dissolution, and had the Divine threat been fulfilled on the commission of the sin, there never would have been but one man. It would have been a fact that he lived, that he sinned, that he died, and that would have been the sum of all human history. To hold that death here means mere dissolution of the body, is to imply that God disregarded His own word in this case ; for Adam did sin, and he died not on that day. But if you take the word "death" as meaning a speciality—a something over and above dissolution, some elements that the sin would bring to it, giving it a new significance and a terrible reality—then the fact harmonizes with

the truth of God. Adam did die the day he sinned. Such a change took place, not merely in his physical condition, but in his mind and heart—so much remorse and foreboding, so many dark thoughts about his dissolution—that he died; his innocence died, his hopes died, his peace died. The word “death,” then, I take, when used in connexion with sinful men, as meaning not merely physical dissolution, but meaning *curse, misery, wretchedness, &c.* Thus we might read, as one remarks, “In the day thou eatest thereof, thou shalt surely be *cursed.*” “By one man sin entered into the world, and the *curse* by sin,” &c. This view of the subject serves several important purposes.

First : *Serves to reconcile science and revelation on the subject.* Science shows that death reigned in the world before man was created; that man, by the constitution of his nature, is doomed to dissolution; and that, therefore, if death meant merely physical death, it is not true that death came as the consequence of sin, and thus revelation is contradicted which teaches that “as by one man sin entered into the world, and death by sin.” But take the word “death” as meaning, when applied to the sinner, all that we have said as associated with it—as meaning, in one word, “*curse*”—and science and revelation are one on the subject. This view serves—

Secondly : *To explain many ambiguous passages.* Such, for instance, as “the wages of sin is death.” If death there meant only physical dissolution, the wages are both inadequate, and, generally, very tardily paid. Again :—“To be carnally minded is death.” All ungodly men are carnally minded, and there is not physical death in that state of mind. Again :—We read that “Christ hath abolished death,” &c. Now if death, in these cases, means physical dissolution, there is scarcely truth in it, for that goes on. Men die as regularly since His advent, eighteen centuries ago, as they did before. Death is as great a conqueror as ever. But if it mean *curse*, or misery, then it is true that Christ hath destroyed and abolished all that in the experience of

His disciples. The fear is removed, the sting is gone. This view serves to show—

Thirdly : *The value of the Gospel.* The Gospel takes away from those that receive it, all that is terrible in physical dissolution. It not only assures its disciples that death is not the end of existence, but only a transition in its mode, and that there is a future life of blessedness, but it gives the delightful assurance that that future blessedness is for them. Hence they come to hail death as a friend, rather than dread him as an enemy. They know that when “the earthly house is dissolved,” &c. They feel, as Milton has it, that then death will only be

“A gentle wafting to immortal life.”



SUBJECT :—*Spiritual Beauty.*

“The beauty of the Lord.”—Psalm xc. 17.

Analysis of Homily the Six Hundred and Thirty-seventh.

THE beauty here referred to is not the beauty of God in Himself, but the beauty of God in and upon His people. It resembles the beauty of the starry sky reflected in the placid lake, the beauty of the sun mirrored in the dew-drops of the morning, the beauty of the rainbow on the dark ground of the sky, the beauty of the moon clothed in the mild splendor of the sun. It is “the beauty of the Lord our God *upon us.*”

I. This beauty is **VARIED.** It is the beauty of faith as seen in Abraham, the beauty of patience as seen in Job, the beauty of purity as seen in Joseph, the beauty of meekness as seen in Moses, the beauty of boldness as seen in Elijah, the beauty of thankfulness as seen in David, the beauty of faithfulness as seen in Daniel, the beauty of earnestness as seen in Paul, the beauty of love as seen in John, the beauty

of them all as seen in Jesus. This beauty, therefore, is many tinted, richly varied.

II. This beauty is **GROWING**. Its growth is like the growth of corn: first the blade, then the ear, then the full corn in the ear;—it is like the growth of trees, first the seedling, then the young tree fenced round, then the large tree fully developed, with its beautiful arch reflecting perfectly the great arch of the majestic sky overhead. It resembles the progress of light; first the twilight, then the silver dawn gradually growing into the golden splendors of noon. Faith, humility, patience, gentleness, meekness, love, are some of the features of this beauty; and these, in the model Christian, shine like the sun “with growing brightness.”

III. This beauty is **UNFADING**. Earthly beauty grows until it reaches full bloom, and then it begins to fade. But not so with the beauty of God. It grows brighter and brighter, for ever and ever. Just as the sun sets in hues more golden than those in which he rises, so the man who leaves this world, with the beauty of God upon him, leaves it lovelier than when he first entered it. For that beauty is ever growing and never fading. It is a beauty that shall defy all the ravages of time, care, disease, and death. Time cannot write its wrinkles; care cannot plough its furrows; disease cannot impress its marks upon any of the features of this beauty; death cannot breathe upon its fadeless bloom.

IV. This beauty is **ATTRACTING**. Josephus informs us that the babe, Moses, was so remarkable for beauty, that “it happened frequently that those that met him, as he was carried along the road, were obliged to turn again upon seeing the child; that they left what they were about and stood still a great while to look on him.” Thus the perfect beauty of childhood is attracting, and in this it is a lovely symbol of spiritual beauty. The beauty of God upon the primitive Church drew the eyes of the heathen toward her, and forced

from them the exclamation, "Behold these Christians, how they love one another." The beauty of God upon the disciples caused the people around to wonder, and take "knowledge of them that they had been with Jesus." The beauty of God upon Peter and the rest, attracted to "the king of beauty," three thousand souls on the day of Pentecost. The beauty of God upon the members of the Church, has been drawing and assimilating men of all tribes and all ages. And in proportion as her members have this beauty upon them, are they successful in making others lovely. Our daily prayer therefore, should be, "God be merciful unto us and bless us ; and cause his face to shine upon us ; that thy way may be known upon earth, thy saving health among all nations. Let the beauty of the Lord, our God, be upon us : and establish thou the work of our hands upon us ; yea, the work of our hands establish thou it."

V. This beauty is UNCONSCIOUS. Whilst salvation to the believing sinner is generally a reality of consciousness, the beauty that results from salvation, when perfect, may be designated an unconscious beauty. The soul of man, invested with the beauty of God in perfection, is unconscious both of the existence of that beauty and the admiration it excites in the minds of those who gaze upon it. A dutiful daughter, let us suppose, watches by the bedside of her dying mother. She anticipates her every wish, meets her every want ; she serves her by day and by night, till the fire has left her eye, and the bloom gone from her cheek. She would not take a throne, and leave her sick mother. How beautiful she is, but she does not know it. She is too absorbed, too beautiful, to be conscious either of its existence, or the admiration it excites in those who behold it. So it is with spiritual beauty. It is said that Moses, when he came down from the mount of communion, "*wist not* that his face shone." And we have in Matthew's description of the last judgment a revelation, on the one hand of unconscious spiritual deformity, and a manifestation, on the other, of unconscious spiritual beauty.

"Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world : for I was an hungred, and ye gave me meat : I was thirsty, and ye gave me drink : I was a stranger, and ye took me in : naked, and ye clothed me : I was sick, and ye visited me : I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee ? or thirsty, and gave thee drink ? When saw we thee a stranger, and took thee in ? or naked, and clothed thee ? Or when saw we thee sick, or in prison, and came unto thee ? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Thus, their lives were beautiful, their faces shining in the eyes of Christ, when they were all unconscious of it. Thus, like the beauty of stars and rainbows, and flowers, and birds, and children, the beauty of God upon us, not in crescent fragments, but in full-orbed splendor, is invariably unconscious, until revealed to us by those who gaze upon it.

VI. This beauty is RARE. It is rare as a few flowers amid a garden of weeds ; rare as a few pebbles gleaming up out of an ocean of sand ; rare as a few star clusters shining on the dark breast of night. It is rare and yet free, rare and yet attainable. Oh, it is wonderful that this beauty should be so uncommon when it is so free ! It is universally attainable, for "it is unto all and upon all them that believe." Fellow immortal ! "only believe," and you shall have the soul and face of an angel, you shall have a spirit and a countenance beaming with intelligence, beaming with purity, beaming with love, and beaming with joy.

JOHN DUNLOP.



SUBJECT :—*The Good Man's Present and Future House.*

"For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heaven. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: if so be that being clothed we shall not be found naked. For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. Now he that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit."—2 Cor. v. 1—5.

Analysis of Family the Six Hundred and Thirty-eighth.

WELL is it for Christians sometimes, to survey their present and their future habitation. The survey will keep them from becoming weary in well-doing, and even render them more diligent in their labor of love; yea, it will buoy them up under troubles, raise them above the influence of temporal things, and fill their minds while living and dying, with the most joyful and glorious anticipations.

I. THE GOOD MAN'S PRESENT HOUSE. *It is his physical structure.* The mind occupies the body. Holy Writ often speaks of the body as the soul's residence. "How much less in them that dwell in *houses* of clay, whose foundation is in the dust, which are crushed before the moth?" "In the day when the keepers of the *house* shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows are darkened, and the doors shall be shut in the streets." The figurative expressions in these passages refer to the human frame.

This house is earthly. It is formed from the earth, and drags the spirit, its tenant, down to the earth. From the body returning to the earth, we see that it is composed of the same material. By the inclination we feel to the things of sense, we perceive that our body draws our spirit down to sublunary objects. "And the Lord God formed

man of the dust of the ground, and breathed into his nostrils the breath of life ; and man became a living soul." "My soul cleaveth unto the dust : quicken thou me according to thy word."

This house is moveable. To a tabernacle it is compared. A tent is moveable, temporary, and can be easily taken down. For these reasons the body is so designated. How quickly it can be removed ! What a little while it lasts ! O, the ease with which it may be wholly laid aside ! "Yea, I think it meet, as long as I am in this tabernacle, to stir you up, by putting you in remembrance ; knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath showed me."

This house is decaying. "For we know, that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." The term "dissolve," means properly to dis-unite the parts of anything. As applied to a building, it denotes throwing down or destroying. When used, as here, in reference to the body, it signifies the dissolution of the body in the grave. The human frame gradually grows old, decomposes, and returns to earth.

This house is exposed. It is situated in a locality where it is liable to the ravages of time, the rough use of long and wearisome toils, the injurious effects of sinful indulgences, the assaults of the wicked, the fierce winds of disease, the sudden and destructive shocks of accidents, and the spoiling hand of death. Indeed, such is its exposure, the wonder is that it can stand in any instance for seventy or eighty years.

This house is inconvenient. "For we that are in this tabernacle do groan, being burdened." How much of our attention it requires in order to ensure its preservation ! What a continual demand does it make on our energies for its daily support ! "All the labor of man is for his mouth, and yet the appetite is not filled." It needs daily cleansing, daily repairs, and daily protection. Then what

trouble it gives us when out of repair! How exceedingly distressed we are on its being struck by any distemper, casualty, or destruction! Who that thinks of its wants and liabilities can help feeling that it is burdensome. Something it is always wanting. For it we have never done working. Often is it giving us extreme anxiety, putting us to considerable expense, or causing us severe pain.

This house is inferior. Paul desired a *better*, that is, a suitable habitation. He longed for the period when his vile body should be fashioned like unto Christ's glorious body. This desire was less or more experienced by the saints of old. Nor would any of them be satisfied till the corruptible should have put on incorruption, and the mortal should have given place to immortality. Yes; and no person who shall obtain a good hope of dwelling in a far superior residence to that which he now occupies, will be wishful to stay in his present abode, but be solicitous to inhabit the future one. "For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven."

II. THE GOOD MAN'S FUTURE HOUSE. *The saint's future building will be the resurrection body.* "We have a building of God, an house not made with hands, eternal in the heavens." The redeemed soul's final domicile will be the clay tenement in its changed and beautified condition. You have an exquisite description of it in the fifteenth chapter of Paul's First Epistle to the Corinthians. It is there shown that the natural, weak, corruptible, and dishonored body deposited in the tomb, shall be raised a spiritual, strong, incorruptible, and glorified body. The godly man's future dwelling will be the very opposite of his present one. Doubtless it will be in every respect more in keeping with his views and feelings, and more thoroughly adapted to his immortal spirit.

The saint's future building will be super-human. It is a "building of God, a house not made with hands." Jehovah will be the architect of this future abode. Assuredly,

it will be not at all reared by human hands, but be wholly constructed by the Great Master-BUILDER. Though built by the Almighty, the Christian's present house has much about it which is temporary, frail, and easily removed, as if made by the hands of man. His future one will be permanent, fixed, and undecaying, as if erected by the Lord. The former, although raised by the everlasting Creator, has much about it which partakes of the construction of a feeble creature. It decays as if it had been the work of some poor mortal, instead of the immutable Being. The latter, which shall be framed thoroughly by the Highest, will be durable and glorious, and consequently more in harmony with the unchangeableness and excellence of our adorable Maker.

The saint's future building will be eternal. "We have a building of God, an house not made with hands, eternal in the heavens." The body the believer shall ultimately have, will be immortal. It will never be taken down by death; but will live on for ever and ever. Never shall it crumble to dust as the present one does. While time leaves its traces on the body which now is, eternity will leave no trace on that body which shall be. No; it will endure through endless ages in all its original stability and beauty. It will know no decay and no dilapidation. Not a change will ever pass upon it calculated to weaken its strength, or to efface its stateliness. Its power and loveliness will be alike perpetual.

The saint's future building will be unexposed. Its site is to be "in the heavens." Ever will it abide within the gates of the celestial city. It is not to be situated on the earth, but in heaven; not in a changing, decaying world, but in an ever bright and beautiful country. In the heavens there will be no hurtful lusts to weaken and efface it; no businesses calculated to mar its strength and beauty; no changes to act upon it to its injury; no rueful blasts of disease to impair it; no earthquakes of Divine wrath to shake its foundation; no thief to break in to plunder it of its treasures; no destroyer to throw it into ruins. It shall be placed

where all will contribute to its constant preservation and increasing adornment.

The saint's future building is attractive. "For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life." Paul craved the spiritual body or house. "I have," he said, "a desire to depart and to be with Christ, which is far better." While at home in the body, he knew that he was absent from the Lord. When absent from the body and in his spiritual building, he felt that he should be in his Lord's immediate presence. Similar was the feeling of the believers of his day. Nor do saints in our day feel otherwise. Hence the godly in every age have, like the apostle, longed for the "house not made with hands."

The saint's future building he is prepared for. "Now he that hath wrought us for the selfsame thing is God." Jehovah pardons and accepts the saints, and enlightens and renovates their nature, and thus renders their souls meet for their respective future glorified bodies. Their justification and sanctification—the requisite preparation—the Almighty effects on the ground of Christ's expiatory sacrifice; and by bringing them to rest solely on Jesus, the atoning Lamb, for His justifying and sanctifying grace. Everyone that wishes to possess the building of God, must be meetened for it; and there is no way of securing the necessary meetness but by penitentially and believingly yielding himself up to the Father through Jesus Christ.

The saint's future building he has the assurance of. "Who also hath given unto us the earnest of the Spirit." God gives the believer the pledge that it shall be his. He sends forth the Holy Ghost to witness with the believer's spirit, that he shall finally have the better body. This, the sacred Spirit does in various ways, chiefly by giving the Christian a sense of the Divine favor, and by enabling him to behave in such a manner as to show to himself and to others that he has undoubtedly become an heir to the heavenly inheritance, a part of which is the soul's future spiritual body or building.

Finally, have you such a house in prospect ? If not, never rest until you have. At any moment your clay tenement may be taken down ; then, if you have not a building of God, your soul will be found naked. Wherefore comply with the dictates of God's Word and Spirit, and at once look to the Saviour with contrition and in faith, and He will yet redeem your spirit from all sin, and your body from the loathsome grave. Amen.

J. S.

Biblical Criticism.

THE CODEX SINAITICUS OF PROFESSOR TISCHENDORF.

It is impossible to over-rate the importance of ancient manuscripts of the New Testament. It is from them that our existing printed copies were derived ; it is by means of them that our readings are either verified or corrected. We suppose the reader to be in possession of the general facts connected with the subject. Hitherto we have known four great manuscripts of the New Testament, written in uncial, or capital letters, and of great antiquity. These are:—(1) The Alexandrine, which is called Codex A, which is ascribed to the fifth century, and is in the Library of the British Museum :—(2) the Vatican, Codex B, written in the fourth century, and now in the Vatican Library, at Rome :—(3) the Codex Ephraemi, Codex C, which was probably executed in the fifth or sixth century, and is in the Imperial Library, at Paris. It is a palimpsest, that is, the original writing has been as far possible removed, to make way for certain treatises of Ephrem the Syrian. And there are numerous chasms :—(4) The Codex Bezae, Codex D, probably written in the sixth century, and now in the Library of the University of Cambridge. It contains only the Gospels and the Acts. There are many other uncial manuscripts, as the Claromontanus, the Basiliensis, and the like ; but those mentioned above were

until lately regarded as the four of peerless value and importance. Now, however, Tischendorf has given a fifth to the world, which will probably rank with the first four. This he calls the Codex Sinaiticus, and distinguishes it by the first letter of the Hebrew alphabet, *Codex א*. It is considered by Tischendorf to be as ancient as the fourth century, and is written on vellum, the skin of antelope or ass. Tischendorf gives the following account of his discovery of this manuscript:—

In 1844, Tischendorf found a portion of the Septuagint version of the Old Testament in a basket of papers at the convent of St. Catharine, on Mount Sinai. These he rescued from the flames to which they were destined. Endeavoring however to get the rest from the monks, his over-anxiety roused their suspicions; and on their hearing from him the probable antiquity of the writing, they refused to give him any more. He again visited the monastery in 1853, but could hear nothing about the treasure. However, in 1859 he was there again; and being now under the protection of the Emperor of Russia, the monks showed him and permitted him to copy the whole, which was now found to comprise a large portion of the Septuagint, the New Testament entire, the Epistle of Barnabas in Greek, and a large portion of the Shepherd of Hermas.

In the year following, Tischendorf took the manuscript, which he had borrowed from the monks, to Leipzig, where he prepared an edition of it for presentation to the Emperor. Of this larger edition, in four volumes folio, only three hundred copies were issued. Of these, two hundred were appropriated by the Russian Emperor. The others were sold by Tischendorf at £34 10s. per copy. The paper is substantial and fine, the ink and type are made to represent the original. One of the four volumes contains the Dedication, Prolegomena, Notes on the Text, and twenty-one *fac simile* plates. This has recently been followed by a cheaper edition, in ordinary Greek type, and containing only the New Testament, and Barnabas, and Hermas. For this edition the Prolegomena have been somewhat revised, and there is one

fac simile of the writing from Heb. xii. 27 to xiii. 25. Even this smaller edition is sufficiently handsome, and is calculated for the ordinary purposes of the student of the New Testament.

We propose to give in our next some account of Constantine Simonides, and the remarkable claims he has set up in relation to the Codex Sinaiticus ; afterwards to speak more particularly of the manuscript itself, and the reasons adduced by critics for believing in its antiquity ; and, finally, to give an account of its more interesting and important variations from the Received Text of the New Testament.

The Chair of Theology.

[This position we have rather been elected to by others, than arrogantly assumed of ourselves. S. udious young men, in and out of orders, are adopting the custom of asking us for information and advice respecting a course of theological study, the choice of books, and the like. The thought has occurred, that it would be for their advantage, and our convenience, to throw such remarks as we are able to offer into a systematic form, once for all, that our correspondents may be referred to a standing document.]

STUDENTS of Theology, whether at college or in private, often waste time and energy for want of guidance. Unacquainted with the true method of study, and having but vague notions of the very science they are in pursuit of, they wander without satisfaction, and sometimes consume years in labor, much of which is needless, before finding the right path. If theology, like the mathematics, or the natural sciences, were in principles and results, for the most part a matter of general agreement and recognition, as definite and ascertained, and there were an abundance of trustworthy text-books suited to every grade of advancement, the business would be comparatively easy. But this is not the case. On the contrary, although truth on this subject, as on every other, is but one,

there is a great diversity of opinion. Vagueness prevails to a large extent, and many even of those who hold the truth, do it from want of definite principles and scientific method, in a confused manner, and with various mixtures of error, to the great detriment of themselves and their disciples. Hence it is often found very difficult to make real progress, or even a right beginning in this study. Long experience in reading, and much painful reflection, are the conditions of attaining a ripe and independent judgment, able to sift the wheat from the chaff, and to make solid acquisition. The writer can speak feelingly on this subject, having himself suffered from the present unsatisfactory state of theological learning. He will be happy if a plain and concise statement of the results of his experience be found profitable to beginners, saving unnecessary trouble and perplexity, by putting them at once on the right track.

A difficulty which besets the student at the very threshold, is the question whether theology itself is possible and legitimate, or not. Sometimes he is long haunted by misgiving, which damps his ardor and diminishes his vigor. Or, he may adopt the negative opinion, and suppose himself to have cast away theology, though he is all the while theologizing after a fashion. We earnestly counsel him to face this preliminary question boldly and warily. Until it is settled, he can do nothing well. If theology should turn out to be a dream or a crime, let him abandon the pursuit for ever; if a lawful and necessary reality, he will have the satisfaction of proceeding with unimpeded vigor.

Some amongst men of letters and men of science, and some who are members of the secular professions, or are otherwise engaged in active life, are in the habit of alluding to theology with a but half-disguised contempt. In their estimation, evidently, it is a relic of by-gone ages, and is unworthy to retain hold on the vigorous leading intellects of an enlightened and practical age. It is not our present business to argue the question with these men. We are dealing now neither with the worldliness which disrelishes theology because of its

connexion with godliness, nor with intellectual infidelity ; but with hearty believers in Christianity.

Godly persons may still be occasionally met with, who object to theology as irreverent and dangerous. Our aim, they think, should be, not precise thought or learned inquiry, but edification. They forget that no edifice can be duly reared but upon a firm foundation, that if this be not provided, crude and unsafe materials will inevitably be substituted ; that the only possible basis of the Christian character is Christian truth, and that to ascertain this is the aim of theology.

On the other hand, we sometimes hear, even from men of some learning and ability as well as piety, loud declamation against the alleged irrelevance and mischievousness of theology. Christianity, forsooth, being an affair of the heart, cannot brook scientific handling. Theology stalks abroad to stifle the life of the Christian, and reduce the corpse to an anatomical preparation. It strives authoritatively to pass off on mankind the dead manufacture of the human intellect for the genuine living gift of God. It is evident that objectors of this class have much affinity with the last, though their language is more elevated and pretentious. The fact however, that most of them have after all a theology of their own, which they are far from reserving, seems to show that their real displeasure is rather with doctrines of a certain class, or a particular kind of theology, than with the thing altogether.

In order to settle the question whether theology is possible and legitimate or not, it is necessary to determine first, *what is meant by the word*. A clear notion of words will prevent fighting in the dark. An accurate conception of the nature of the subject, formed at the outset, and ready for continual reference, will be the best preparation for further inquiries. This accordingly will be our aim in the next paper.

C. W.

The Christian Year.

BY A CLERGYMAN.

Epiphany.

"Now when Jesus was born in Bethlehem of Judæa in the days of Herod the king, behold, there came wise men from the east to Jerusalem."—Matt. ii. 1.

THE Gospel is preached to the mean and the simple, but not to them only. The shepherds had the precedence, but the *grandees* followed them. This was a more public and notorious manifestation of Christ than the other. The world knew nothing of the shepherds and their vision, nor of what passed in the stable when they saw the Babe. But a star in the sky is hung up in the view of all. These wise men were illustrious, and their visit to Jerusalem was a public event. Well therefore is this day emphatically called *Epiphany*, that is, *Appearing* or *Manifestation*.

The *Persons* who chiefly figure in this narrative were *Gentiles*. The Law was exclusive; yet not wholly, for it allowed proselytes. The temple itself was built on the threshing-floor of a Jebusite, and the materials were brought from Tyre. But the Gospel shows its purely catholic character at the very outset. The whole world has an interest in the King of the Jews.

These persons were *Easterns*. The East is the origin of the human race, the first seat of all that is noble, of all that is base in man. There were the greatest tyrannies and the most complete freedom; there the earliest literature and science, there witchcraft and divination; there the primitive worship, and there the oldest idolatries. Though much folly had flowed thence, here is an importation of wisdom. If the Eastern springs be purified, it will sweeten the streams of the West.

These persons were *wise men*. God often draws men to Himself by means of their calling :—David from the sheep-folds ; Simon and His fellows by draughts of fish ; the centurion (Matt. viii. 9) by notions of military discipline, and these astronomers by a star.

They were truly wise. False wisdom leads from Christ ; true wisdom to Him. The wisest thing which these wise men ever undertook was this journey to Jerusalem.

Think not that the stars or the stones of science will lead the wise any whither but to Him who is the Wisdom and the Word. All the beams of the firmament are rays of this original luminary ; all the lessons of nature, obscurer parts of the one grand harmony.

They were wise men, and therefore they sought wisdom. "Whosoever hath, to him shall be given." The fool will not seek it, for he knows it not ; but the wise will—he has tasted, and desires more.

These wise men came from the East, in search of Christ, with the purpose of worshipping Him.

See their *inducement*. *We have seen His star*. To see a star was a thing of nature ; to know that it was *His* was a gift of God.

Their *faith* ; faith in His birth and in His Kingship. *Where is He that is born King of the Jews ?*

Their *obedience*. *We are come to worship Him*. They are truly wise who are willing to obey, though obedience involve a journey ; to encounter inconvenience, toil and danger, for the sake of reaching the Saviour and worshipping the Lord of the soul.

Their *perseverance*. First, they apply at Jerusalem, as the most likely place. The authorities there, though they could help them by information, could not lead them to the King. Then, undiscouraged at this opening failure, they proceed to Bethlehem.

Their *success*. The sign which at first prompted their journey, now becomes their guide. This fills them with joy ; but when they see the Child, we may well suppose their joy rises to its height.

Their devotion. *They fell down and worshipped Him.* To lead us to the worship of Christ, the stars shine in heaven, and the Bible on earth. All nature tends thither. Revelation tends thither. It is the end of all things. It was the end of their journey.

• Their devotion was *discerning*; they were wise men. They were not offended at the King's meanness. Chrysostom (on Matt.) says: "His mother was not crowned with a diadem, nor lying on a golden couch; but had hardly a single garment, and that not for ornament but for covering; such as was possible for a country carpenter's wife. If they had come seeking an earthly king, they would have been confounded rather than rejoiced; since they would have undergone their laborious journey in vain. But now, since they sought a heavenly King, though they saw nothing royal about Him, yet content with the witness of the star alone, their eyes rejoiced at the sight of an insignificant boy, since the Spirit in their hearts showed Him to be venerable; therefore they fall down and worship—they see humanity, and they acknowledge God."

Their worship was twofold. (1) *Spiritual*, for their whole behaviour and speech testify their sincerity. (2) *Bodily*, *they fell down*. Man's body and spirit were both made by the Lord, and both must worship Him. Tell us not that you love your friend if you give no outward sign of pleasure at his presence, if you withhold the warm grasp of the hand, the best greeting of eye and tongue. If you are worshipping Christ, imitate these *wise men*, and fall on your knees.

Their worship, moreover, was *costly*. *They opened their treasures*. Words cost nothing; to bend the knee is easy; but to give up valuable property is a proof of sincerity. Giving, from the days of Abel to the last offertory, has been regarded as an indispensable part of Divine worship. Open then your treasures. It was *symbolical*, for their *gifts* were *gold, and frankincense, and myrrh*. Wise men have ever delighted in symbolism. The gold signified His royalty, the frankincense His Deity, the myrrh His mortal humanity.

So in our worship there is symbolism of express Divine institution, and symbolical worship is most provocative of devotion.

It is sad that the zeal of some should ever terrify others, and then lead them to hypocrisy, and at last to cruelty. So it was with Herod. At first he was *troubled*; then he betook himself to cunning: *Bring me word again, that I may come and worship him also*. Finally, he devised and executed the slaughter of Bethlehem.

Let us *imitate*, not Herod in his alarm, cunning and madness, but the *wise men*. Let us learn Christ from nature and revelation. We have all had sufficient signs of His existence and His majesty to awaken our attention, and to render seeking and worshipping Him a binding duty. Let us copy their faith, obedience, perseverance and discerning devotion. We are spared long, toilsome and dangerous journeys. Christ is at hand. The search is easier, and success is as certain. We need hardly ask, "*Where is He?*" The place is evident. Let us come and worship—with our hearts, our persons, our property. Then shall we share the reward of the wise men. For our "coming" we shall be welcomed; for our "falling down" we shall be exalted; and for our "gifts" we shall be endowed with endless joy and immortality.

The Preacher's Finger-Post.

INFLUENTIAL MEDITATIONS.

"When I remember thee upon my bed, and meditate on thee in the night watches."—Ps. lxxiii. 6.

Of all the operations of man, none is more important than that of meditation. By thought, man subordinates

the world to his use, brings the Infinite near to his soul, moulds his own character, and decides his own destiny. The text directs attention to meditation in its most influential aspect.

I. IT IS DIRECTED TO THE

MOST INFLUENTIAL SUBJECT.

What is the subject? Not a thing, or a vast system of things, not a creature-being, or a universe of creature-being—but God Himself, the primal source, the animating spirit, the directing Lord of all. “*I meditate on thee.*”

Meditation on Him serves several important purposes. First: *It serves to rouse the intellectual faculties to their highest effort.* The mind turned to Him in thought, feels the stirring of a new life through all its powers. The faculties of inquiry leap into the most earnest action, the whole soul labors after the Infinite. It serves—Secondly: *To prostrate the soul in humility.* Fellowship with inferior objects is the garden of pride. Communion with the great makes us feel our native littleness. In the presence of God the soul loses its egotism, and feels its nothingness. Like Job, men have only to see *Him* in order to abhor themselves in dust and in ashes. It serves—Thirdly: *To spiritualize all the sympathies of our nature.* Living in the world, mingling ever with the objects of sense, girded and canopied by materialism, our sympathies get sensual and secular. But when, by thought, we bring the Infinite into our sphere,

the universe of material objects dwindles away, and our souls go forth to Him, feeling that Spirit is the all in all. It serves—Fourthly: *To assimilate the character to the perfect One.* By a law of mind, those upon whom we most dwell in thought we become most like. The constant object of thought transfigures us into its own image. Thus dwelling in thought upon God, we shall become like Him, “Beholding, as in a glass, the glory of the Lord,” &c.

II. IT IS EMPLOYED IN A MOST INFLUENTIAL SEASON. “*In the night watches.*” Night is pre-eminently the season for solemn thought. First: *It gives the mind an inward direction.* In the night, the world and all its attractions are buried from man, as into a sepulchre of darkness. As all outside of him is thus entombed in silence and sable, his soul becomes solemnly conscious of itself and its responsibility. Shut in within itself, it concentrates its thoughts upon the great ideas of God, and moral obligation and immortality, which are recorded there in characters plain and imperishable. Secondly: *It gives the mind a solemnity of mood.* Night is the emblem and minister of seriousness. Man, alone, in “the night-

watches," is in the best position to become serious. Hence, thoughts in the dark night have a greater power over us. A thought which heaves the whole nature with solemn emotions in the night, has often but little influence over us in the day.

" Oft in the stilly night,
Ere slumber's chain has bound me,
Fond mem'ry brings the light
Of other days around me.
The smiles, the tears of boyhood's
years,
The words of love then spoken,
The eye that shone, now dimm'd and
gone,
The cheerful hearts now broken !
Thus, in the stilly night,
Ere slumber's chain has bound me,
Sad mem'ry brings the light
Of other days around me.
When I remember all
The friends, so linked together,
I've seen around me fall,
Like leaves in wintry weather ;
I feel like one who treads alone
Some banquet hall deserted,
Whose lights are fled, whose garland's
dead
And all, but he, departed !
Thus in the stilly night,
Ere slumber's chain has bound me,
Sad mem'ry brings the light
Of other days around me."

Aye, and the "stilly night," too, is the season for making thought upon God most powerful.

MAN'S POWERS THE GIFTS AND EMBLEMS OF GOD.

"He that planted the ear, shall he not hear? he that formed the eye, shall he not see?"—Pa. xciv. 9.

FROM this passage we infer—

I. THAT MAN'S POWERS ARE THE GIFTS OF GOD. *The ear and the eye* are here given

us only as *specimens* of those powers with which Heaven has endowed our nature. They are the chief organs of the soul's communication with the external world. Through them, mainly, the outward comes into us. These, the text tells us, are God's works. He "*planted*" the ear, and "*formed*" the eye. This is true of all the powers we have, both of body and of soul. What we have, He imparted to us ; all our faculties are His gifts. First : *This fact should check all tendency to pride in the man of superior endowments.* Ye men of towering genius and giant intellect, pride not yourself on your brilliant endowments. No thanks to you that you have them ; they are the sovereign gifts of the Creator. Be thankful for them, and use them for His service. Secondly : *This fact should check all tendency to envy in the man of inferior ability.* The man you envy on account of his superior endowments, cannot help his greatness ; and if you are inferior in power, your obligations are also less. With your smaller gifts you may be happy and even illustrious. The radiance of the glow-worm in its sphere, glittering on the green leaf, is as beautiful and Divine as the beams of Jupiter on the blue ethereal. A holy child is as much

an object of admiration as a seraph of light. Do not be envious.

II. THAT MAN'S POWERS ARE THE EMBLEMS OF GOD.

"He that planted the ear, shall he not hear? he that formed the eye, shall he not see? *The argument implied is, that what He has given us, He has in Himself.* The artist can only put into his production that which he has in himself. The life-form into which the skilful artist has chiselled the marble; or the blooming, breathing forms which he has thrown upon the canvas are only pictures of ideas dwelling in his own mind. We are the workmanship of God, and the powers He has given us are *emblems* of the powers that dwell in Himself. If He has given an "eye," He sees; an "ear," He hears; an intellect, He thinks; a heart, He feels; a will, He resolves, &c. The picture of a grand landscape, struck off by photography, may not be larger than your hand; still, if true, it has in it all that is in those wide-spread acres. Man is as nothing to God; still, what he has, has come from God, and is a picture of the Infinite. The dew-drop is the ocean in miniature. Let us descend for a moment to a few particulars. First: *Man has a sense of moral justice.* He

has a faculty for discerning moral distinctions, and a nature which rises in indignation against the wrong. In other words, he has a conscience. He that "planted" within us this sense of justice, is He not *just*? All the honest denunciations of humanity against the wrong, are but the feeble echoes of His eternal rectitude. Secondly: *Man has an affection for his offspring.* By a law of his nature he loves those who have derived their existence from him as the instrumental cause. His love is deep and tender, prompting toils and sacrifices without number. He that "planted" this parental love in us, has He not this fatherly affection? Could He give what He has not? The Bible is explicit on the subject; "Like as a father pitieth his children," &c., "Can a woman forget her child," &c. The deepest, mightiest, most constant stream in human life is parental love, yet all that ever has been, is, or shall be, is but a drop from the exhaustless ocean of Divine affection. Thirdly: *Man has a power of spontaneous action.* He has a consciousness of freedom. He feels that he has a sphere of action, in which he is the absolute lord, that he is the originator of his own purposes, the master of his own acts. He that "planted" in us

this power of spontaniety, is He not free? Is He not, in a sense in which we can never be, the uncontrolled and uncontrollable sovereign of His own conduct? "He does what seemeth good in His sight," &c. "He worketh all things after the counsel of his own will," &c. Fourthly: *Man has a sense of personality.* He feels that he is an individual distinct from all external things, and that he has an orbit of life through which nothing else rolls, nothing can roll; an orbit belonging exclusively to himself as long as he shall be; that he is, in fact, a conscious indivisible unit. He that "planted" in us this sense of personality, is He not a Person? Is He not a Being as distinct from the universe, as the architect is from the building, the engineer from the machinery, the lyrist from his harp.

In conclusion: Man! adore thy Maker. Thankfully trace all thou hast to Him, and use all thy powers in His service. Man! See and study thy Maker in thy own constitution. Thou hast more of Him in thee than all the myriad oros that roll in splendor through the sky. Wipe from the mirror of thy being all the pollutions of sin, that, having a pure heart, thou mayest see God Himself, and be blessed for evermore.

THE LAURELS OF A VICTORIOUS LIFE.

"To him that overcometh, ^{re-sup}
I give to eat of the hidden manna
and will give him a white raiment,
and in the stone a new name,
ten, which no man knoweth
he that receiveth it."—Rev.

THESE words were added
by Christ to the Church
Pergamos. The Church
has long ceased to exist

Pergamos itself has long
been buried in the
ages. The words
that life is a battle,
with which every man
sciously acquainted,
a battle with the world
flesh, and the devil; a
with wrong of every
degree, and in every
The seventh chapter of
mans gives a sketch of
struggle. Now, we are
informed that victory in
battle will be rewarded. What
are the rewards.

I. DIVINE SUSTENTATION.

"I will give to eat of the hidden manna." By the "hidden manna," is meant the spiritual blessings of which the manna given to the Israelites in the wilderness was the type. In one word it means—Christ. "I am the bread of life." "I am the bread that comes down from heaven," &c. First: *His doctrines are bread to the intellect.* They are full of

nourishment for the mental powers. Secondly: *His fellowship is bread to the heart.* Loving intercourse with Him will develop, strengthen, and gladden all the sympathies of the heart. Thirdly: *His Spirit is bread to the whole life.* To partake of His Spirit, the spirit of supreme love to God, consecration to the true and right, and universal sympathy with man, is to get that which will invigorate every faculty and fibre of our being. His Spirit is indeed the strength of humanity. It is the moral wine that gives at once the highest elevation to soul, and the strongest tone to character. "He that eateth me"—my moral spirit—"even he shall live by me."

II. DIVINE DISTINCTION.

First: "*The sign of distinction.*" "*A white stone.*" This (1) may be a sign of *acquittal*. In the ancient Greek courts of justice, it was customary to signify the judgment pronounced upon the accused person by throwing a stone into an urn; the black stone expressed condemnation; the white, acquittal. Thus Socrates was convicted and condemned. There will be a public expression at the last day of the acquittal of those who have won the battle. This may be a sign of *qualification* (2) It

seems, that before the Levites and the priests, under the law, were allowed to minister at the altar, they were examined, in order to ascertain whether they were ceremonially clean or not. Ritualistic purity was regarded as the necessary qualification for office. Those who were found to have this qualification, had a "white stone" presented to them. He who came forth from the examination bore this sign of fitness for his sacerdotal vocation. Thus, the "white stone" here may mean that he who wins the moral battle of life, will be regarded as fit for the high services of the celestial world. (3) This may be a sign of public honor. It was customary in the Grecian games to give a "white stone" to him who had won the victory. He who held this stone was entitled to be supported at the public expense, had free access to all the festivities of the nation, and was regarded as illustrious in all great gatherings. Thus he who wins the moral battle of life, shall be publicly honored. "A crown of glory is prepared for him, which the Lord, the righteous judge, shall give unto him at that day." He will have full admission into all the honors of eternity. Secondly: *The character of the distinction.* What is the character? It is something *new*, it is a "new

name." "In the stone a new name written, which no man knoweth saving he that receiveth it." What is this *new* name, the knowledge of which is entirely a matter of individual consciousness with him who has it? This is it—"Sons of God. No one knows anything of this Sonship but he who is the

subject of it. Brothers, so fight this battle in which you are engaged, that you may come off victorious, and get this "manna" to nourish your being, and this "white stone," the insignia of glory, and this "new name," the secret of the Lord. Eternities of blessedness are included in these.

The Pulpit and its Handmaids.

THE GREAT APOSTLE.

"If I must need glory, I will glory of the things which concern mine infirmities."—2 Cor. xi. 30.

Is it not very remarkable, that he does not boast of his miracles and success, but of his sufferings and temptations? For he says, of infirmities, by which he indicates various and manifold conflicts. For the Jews waged war against him, and the Gentiles stood ready armed to oppose his progress; false brethren contended with him, and professors laboring under disease, productive of scandal, afflicted him with sorrow. Everywhere he had to contend with tumults and confusion, both from his own countrymen and from strangers. Such were the evils with which the apostle was surrounded; and with which the Gospel was interwoven. For the evils were of such a nature, that none but traitors could escape them; the faithful must endure them, Divine grace assisting. But whether the storm of persecution raged with horrible fury, or poured its pestilential breath in cooler

accents, he still gave God the glory of his deliverance. For, as if a little spark should fall into the ocean, and being tossed with the foaming billows, should sink to the bottom, yet remain inextinguishable, and emerge with increasing splendor—such was the condition of St. Paul; he seemed sometimes overwhelmed by the waves of persecution and danger; and when his ruin was humanly secured, he rose with new lustre, vanquishing all his adversaries. And his victories were brilliant, and to the Church afford matter of eternal glorying. We are struck with the formidable appearance of the enemies raised against him by Satan: yet St. Paul never declined the combat; but how feeble is the resistance we make, even to the most contemptible enemy, whilst the courage of this mighty man rose in proportion to the magnitude of his dangers, and consequently the victory was the more glorious.

Nor was the enemy content with preparing merely one kind of temptation for this suffering servant of God; but he raised up

many and various evils against him. Here he engages in hard labor; there he is plunged in afflictions; now he swims in a sea of sorrow, and then is exercised with anxious cares; yonder is in alarms; by and by he becomes the butt of persecution: his life was a perpetual tempest; yet he comes off more than conqueror.

As if a soldier, single-handed, should undertake a war against the whole world, and rush into the most dense and well-marshalled ranks of the enemy, nor be diverted from his attack by clouds of arrows, the glare of brandished swords, or the death-inflicting spear. Thus St. Paul, single among the barbarians, the Gentiles, throughout the earth, and through all the distant shores, remained invincible. And as a spark falling into dry stubble or straw, suddenly converts whatever it burns into its own nature; in like manner also here invading, he allured all to the truth, rushing along like a swelling torrent, and bounding over every obstacle, sweeping all into the ocean of Christianity: or like a mighty wrestler, contending, running, vanquishing; or like a renowned soldier, bursting through ramparts, routing armies, and capturing navies. Thus he engaged in all kinds of warfare, and breathing flames of loving zeal, was so prepared that no mortal was able to contend with him. He comprehended the whole earth in one body, and with one voice he vanquished the whole. The conquest of Joshua was not so complete, for many trumpets were sounded around Jericho, and yet they only levelled the walls with the ground. But the sound of St. Paul's voice demolished the fortresses and strongholds of the devil; he disarmed the enemy in their intrenchments, and having collected a

large number of captives, and furnished them with suitable arms, he formed them into an army under his own command, and by this new-raised legion gained unfading laurels. David, with one small stone, slew Goliath. But if the noble achievements of Paul be compared with the exploit of this youth, as great a difference will appear between that of the former, and those of the latter, as between the deeds of a simple shepherd, and the victories of a conquering hero. For in this latter case, a Goliath is not laid gasping on the field, with a stroke of a stone; but the legions of hell are thrown into confusion by the sound of Paul's voice, who like a roaring lion, darted vivid flames from his burning lips, in preaching the Gospel; nor could earth and hell resist or impede his speed, as he advanced to overturn the nations. While to those he runs, with these he mingles, to others he passes over, and yonder he remains as a transient visitor; but in all with a speed that leaves the lagging breeze behind. He ruled the world as the commander of a navy: lightening those that were stranded, repairing such as were wrecked with tempest, exhorting the seamen, sitting at the helm, looking out of the fore-castle, handling the ropes, working at the oars, hauling the sails to the wind, observing the motion of the heavens, active and vigilant in all the departments, watching over the fleet, the captains, the pilots, the sails, the rigging, and the stores—being anxious to preserve others from danger.

Once more, let us view his sufferings. He endured shipwreck, to prevent the wreck of the world. A day and a night he struggled with the roaring billows of the deep with a view of drawing men from the gulf of hellish night. He was exercised

with hard labor, for the purpose of comforting those that were sinking under labor. He was scourged, that those on whom the devil had inflicted wounds might be healed. He remained in dungeons, to free those from bondage who sat in the shadow of death, and crown them with light. He was frequently in deaths, with a view of liberating others from the second death. Five times he received forty stripes, save one, for the purpose of delivering those who were chastened of the devil. Thrice he was beaten with rods, that he might reduce men to the ruling rod and golden sceptre of Jesus Christ. He was stoned, to deliver man from his rocky and adamantine heart. He was in the wilderness, with a view of reclaiming lost man, and restoring him to the fold of God. He was in journeyings, for the purpose of gathering up the vagabonds and of opening to them the path of life. He was exposed to perils in cities, that that he might direct lost man to the city of God. He endured hunger and thirst, to deliver sinners from the terrible famine of hell. He submitted to nakedness, with a view of covering the naked sinner with the snow-white wedding garment. He was frequently in tumults, for the purpose of gathering fallen man from the rude rabble of hell. He was scorched, that he might extinguish the fiery darts of Satan. Through a window he

was let down by the wall, that those who were wallowing in the mire, might be elevated to heaven.

But it is not possible to speak of all he did and suffered, seeing he himself has not left much of it on record. But we might here speak of the accommodation of riches, of the comforts of marriage, of the advantages of citizenship, liberty and friends, yet all these advantages he accounted as nothing, and even proceeded to hold them in contempt. He endured martyrdom, not merely once, for he died daily. Thus this blessed man, in one body, and with one mind, endured such numerous and terrible sufferings, as would have daunted a heart of adamant with a soul of fire. And what all the saints passed through, he singly encountered himself: and regarding the world as one great circus, or field of combat, he enters, divested of everything, boldly and generously sustains the united shock of earth and hell. This the legions of darkness saw, and vigorously opposed him. It was from the gloomy dungeon itself, that his glory dawned, and continued to shine with increasing lustre to the conclusion of his career. Nor did the tempest of persecution cease to roar, till like Elijah, he ascended in a chariot of fire to heaven, to receive the plaudit of his judge, and the order of immortality.

CHRYSOSTOM.



Theological Notes and Queries.

OPEN COUNCIL.

[The utmost freedom of honest thought is permitted in this department. The reader must therefore use his own discriminating faculties, and the Editor must be allowed to claim freedom from responsibility.]

HOLYDAYS.

REPLICANT. In answer to QUERIST No. 17, p. 355, vol. xiii. St. Paul sharply rebukes the Galatians (iv. 10, 11) for the observance of "days, and months, and times, and years." On this account some have considered the observance of holydays to be unscriptural and contrary to the genius of Christianity. Those, however, who regard the observance of the first day of the week as the festival of the Resurrection to be right, must admit that they thus yield the principle; since there is no direct, literal precept for such observance. Again, no one would assert that the observance of birth-days, wedding days, and the like, in families, was wrong; but if such a practice be lawful in the family, why should an analogous one be unlawful in the Church? Let us come to Scripture. The observance of "times" is condemned in Levit. xix. 26, and in Deut. viii. 10, and is classed with passing children through the fire, divination, enchantment and witchcraft. We conclude from this classification that the "times" whose observance was forbidden were those which were held in honor by the heathens of Canaan. It is certain that *the principle* is not condemned, since the Mosaic law itself enjoins the observance of days, and seasons and years. These were abolished by Christianity, and the observance of them by the Galatians was mere Judaizing. But the observance of others, peculiar to Christianity, is not condemned. Our Lord observed the Feast of Dedication which was not commanded in the

Mosaic law; thus sanctioning the principle of commemorating events by days. Thus there appears to be nothing irrational, or unscriptural, in the observance of days for the remembrance of the incidents of the Gospel history, or to stir us up to imitation of the holy dead. See Col. ii. 16; Rom. xiv. 6.

HOLYDAYS.

REPLICANT. In answer to QUERIST No. 17, p. 355, vol. xiii. The observance of holydays is, in the New Testament, a thing left to the conscience of each man. In its favour we have our Lord's example, who observed the Festivals of the Jews, and gave tacit consent to one of human institution (John x. 22). St. Paul teaches the true principle (Rom. iv. 5). His remarks in Gal. iv. 10, Col. ii. 16, are against those who make a compulsory obligation of what is a voluntary duty, left to every man's convictions.

THE BEST GREEK TESTAMENT.

REPLICANT. In answer to QUERIST No. 18, p. 355, vol. xiii. It is difficult to name any one commentator as the best. The palm, in this country, is contested by Alford on the one hand, and by Webster and Wilkinson on the other. Alford leaves few things unnoticed, and is remarkably free. Yet he is somewhat crotchety, and a little inclined to prolixity. W. and W. may be strongly commended for indicating delicate shades of meaning in words, and for thus turning mature scholarship to account. Yet they are, perhaps, too much fettered by system. On the whole, we advise the swimmer to throw away corks as soon as possible. We

are convinced that the best New Testament scholarship can never be made by modern commentators, but comes of study of the Book itself, with a good Concordance, the Syriac and Vulgate versions, the Hebrew Bible and Septuagint, the Apocrypha, Philo, Josephus, the early Fathers, the Antioch Commentators, and the Greek classics.

MAN'S NATURE.

REPLICANT. In answer to QUERIST No. 19, p. 355, vol. xiii. The question may be much illuminated by the consideration of the Scriptural use of the word *nature*, φύσις. St. Paul condemns things which are "contrary to nature," (Rom. i. 26), says that the Gentiles "do by nature the things of the law" (Rom. ii. 14), and appeals to the teaching of nature (I Cor. xi. 14.) Yet, on the other hand, he speaks of himself and others as "by nature the children of wrath" (Ephes. ii. 3.) In the former class of passages, he seems to refer to man's original and fundamental constitution, which may be partially discerned even in his present state; and, in the last passage, of the present deranged nature, which is as a piece of mechanism disorganized or an instrument out of tune. The former use of the word is the more proper and profound, since sin can only be spoken of in a secondary way as natural. Ecclesiastical writers often use the word as equipollent with "that which is born of the flesh" (John iii. 6,) the lower part of man, as opposed to spirit and grace. Yet the complete man, τὸ ὁλόκληρον—τὸ πνεῦμα καὶ ἡ ψυχὴ καὶ τὸ σῶμα, is, strictly and precisely, the true human nature; and sin is most emphatically a violation of nature.

CAMPBELL ON THE ATONEMENT.

[Answer postponed.]

THE EVIL SPIRIT IN SAUL.

1 SAM. xviii. 10.

REPLICANT. In answer to QUERIST No. 21, p. 355, vol. xiii. "And it was on the morrow that an evil spirit of God came upon Saul, and he prophesied in the midst of the house." Compare chap. xvi. 14—16. An evil spirit under God's control, and by God's permission. Since prophesying was sometime accompanied with a species of frenzy, a man beside himself, in ecstasy, is spoken of as *prophesying*. The French version says, "comme un homme transporté." Or, since God's prophets were possessed with His spirit, so, by analogy, and in a bad sense, when a man was possessed by an evil spirit, he was said to *prophesy*. Madness and prophesying are conjoined in Jer. xxix. 26. See also 2 Kings ix. 11, where a true prophet is derided as mad.

Queries to be answered.

1.—Is it Scriptural to baptize the offspring of *ungodly* parents? When children are presented for baptism, is it proper to inquire into the spiritual condition of the parents? And are we justified in refusing to baptize them should the result of our inquiry prove unsatisfactory—i. e. that the parents are irreligious?

W. G. BLATCH.

2.—Was it necessary for the Jew, when he offered his sacrifice for sin, to believe in the Messiah that his sacrifice typified; or did he simply, obeying God in offering the sacrifice, look to God for pardon without knowing the reason of God's doing so?—W. G. P.

3.—What proof have we that angels have passed their probation?—W. G. P.

Literary Notices.

[We hold it to be the duty of an Editor either to give an early notice of the books sent to him for remark, or to return them at once to the Publisher. It is unjust to praise worthless books : it is robbery to retain unnoticed ones.]

THE REVIEWER'S CANON.

In every work regard the author's end,
Since none can compass more than they intend.

LIFE AND PHILANTHROPIC LABORS OF ANDREW REED, D.D. By his SONS.
London : Strahan & Co.

DR. REED was a man of undoubted greatness. He had but few equals amongst the ministers of his own persuasion. In mental and moral stature he towered head and shoulders above most. Many of his brethren, and some whom we heard some years ago endeavoring to damage his reputation appeared almost pitifully small by his side. He thought as a philosopher, planned as a statesman, and felt as a devout philanthropist. Once only, we heard him preach, and that was on a public occasion, some twenty years ago ; and we were then struck with the thorough grasp he had of the subject in hand, the simplicity of his manner, the clearness of his diction, and the soul-stirring potency of his tenderness. The feeling that played upon his countenance, and trembled on his lip, made every sentence eloquent. He was too big for any denomination. The denominational air on which, alas, most ministers live, would not suit his spiritual lungs. Such a life as his deserved a permanent record. His sons have discharged their duty with delicacy of feeling, discrimination of judgment, and considerable literary ability. May these relics of a sainted man, like the buried bones of Elisha, touch the dead to life !

THE FOUNDATIONS OF OUR FAITH. By PROFESSOR A. GOSS, and others.
London : Strahan & Co.

HERE are ten lectures on what are called "The Foundations of Faith." The subjects follow the order of the Apostles' Creed. This is their connexion :—The subjects are—What is Faith ?—Nature or God,—Sin, its nature and consequences,—The Old Testament Dispensation of the Heathen World,—The Person of Jesus Christ,—Christ's Atonement for Sin—His Resurrection and Ascension,—The Holy Spirit and the Christian Church,—The Doctrine of Justification by Faith,—The Future Life. These subjects, which are confessedly vital ones, are here treated by various authors, and with various degrees of ability. The variety of treatment gives a charm to the volume. Some of these papers are very

masterly. They display a very profound acquaintance with the nature of man, the theory of moral restoration, and the methods of the Divine government. The book as a whole is very valuable, and its advent very opportune.

GOODWIN'S WORKS. Vol. VII. London: James Nisbet & Co.

HERE is another volume from the prolific and somewhat prosy pen of Dr. Goodwin. There are men who are, we suppose, theological authorities of the age, who see wonderful things in this author's productions, and we must, of course, believe that such things are to be found in them by the tutored initiates. We confess to a lack of that faculty which seems necessary to the discovery. We see, indeed, that which we find in almost every popular evangelical work of the day, but nothing more. Albeit, we rejoice in their republication for many reasons, and trust that the enterprising publisher will meet with a satisfactory reward.

THE THRESHOLD OF REVELATION. By REV. W. S. LEWIS, M.A. London: Rivingtons.

THE discussions of this book are confined to the first chapter, and the first three verses of the second chapter, of Genesis. Its plan is thus described in the author's own language:—"I desire in the following pages to give a thoughtful and candid consideration to the objections in question. I would take occasion from them, that is to say, carefully to examine in the first place the portion of Holy Scripture to which they object—to examine it, as I have said, as *inspired*, and to investigate, *on this supposition*, the statements it contains. I purpose endeavoring thus to ascertain how far the statements thus found accord with this view; how far they appear worthy of that Great Author to whom this assumption in reality attributes them; how far they harmonize with those other Scriptures which we believe to have come from Him; and how far they agree, and are meant to agree, with the language of His works." The work is very original in its structure, vigorous in its thinkings, practical in its bearing, and displays a large acquaintance, not only with the scheme of Revelation, but also with scientific truth.

WORDS FROM THE GOSPELS. By CHARLES J. VAUGHAN, D.D. London and Cambridge: Macmillan & Co.

HERE is another valuable volume of discourses from the fertile brain and accomplished pen of one of the most valuable religious teachers of the age. The subjects of these discourses are:—Ignorant Prayers—Christ Eating with Sinners—Gospel Righteousness—Four Thousand Men Fed in the Wilderness—Mismanagement of Eternal Interest—the Divinity of Work—The Gradual Miracle—The Gospel Fire—The Unchangeable Words—The Offence of Christ—The Voice in the Wilderness—&c., &c. Altogether, the number of discourses is twenty-two. They

who are acquainted with the author's productions, will expect to find in this volume living and life-giving thoughts, true to Scripture and to souls; nor will they be disappointed.

THE PULPIT ASSISTANT. By REV. THOMAS HANNAM. Vol. III. London: William Tegg.

THERE is a tendency in some quarters to disparage such works as these. In those portions of the so-called religious press which are under the management of ministers, the tendency shows itself whenever an opportunity occurs. Even the "Evangelical Magazine" cannot notice works of this kind without gratifying this propensity. A month or two ago we saw an instance of it in the notice it gave of a work of the Rev. George Brooks. It is a sad fact that many of the ministers that thus deal with such books stand most in need of pulpit help, and most slavishly use them. Amongst many instances of the kind with which we are acquainted, we are here vividly reminded of one which came in painful contact with our own experience a few months ago. It will be remembered by our readers that, some two years since, there appeared in the pages of the "Baptist Magazine" two articles on the "Homilist," whose egregious dishonesty in quotation and representation were severely condemned, even by the Newspaper Press, and whose manifest object was to degrade and injure our labors. A few months ago we were informed as to the author of those articles. As the person named was a Baptist minister who had been known to make a more slavish use of the "Homilist" than, perhaps, any man living, and had personally expressed to us the highest encomiums upon the work, we did not believe it until we wrote to him on the subject, when, alas, we found it so. Such conduct is too bad for comment. Beware of preachers who disparage pulpit helps.

THOMAS RAFFLES, D.D., LL.D. A Sketch. By JAMES BALDWIN BROWN, B.A. London: Jackson, Walford, & Hodder.

THIS work opens with many striking thoughts of death that stir and soothe the soul at the same time, and then proceeds to sketch the history of one of the noblest men, and most eminent ministers of this age,—Dr. Raffles, whose sunny looks and right manly life helped not a little to reveal that Gospel, to whose exhibition from the pulpit he consecrated the powers of his being. We need scarcely recommend this book. The reputation of the gifted author, and his church-famed hero, will secure for it a large circulation.

SCENES IN THE LIFE OF ST. PETER. By JAMES SPENCE, M.A., D.D. London: Religious Tract Society.

THE idea of this book is good. A systematic sketch of St. Peter's life was needed. The execution of the plan is creditable to the author's

intellect and heart. The author, however, we think, lacks that profundity of warm impulsiveness in his nature which alone could enable him fully to expound the life of such a man as Peter. A man can only reveal what he has within him. A man must be a philosopher, to expound a philosopher; a poet, to expound a poet; an enthusiast, to expound an enthusiast. Peter was an enthusiast of the highest type; the author is not. Albeit we gratefully accept this work until a man of St. Peter's make shall come to write his life. The *getting up* of the work is truly elegant.

HOW YOUNG MEN MAY BECOME GREAT MEN. By ALPHA BETA.
London: Snow.

This little book, which we learn from the title page, is in its second edition, is far more worthy of that literary distinction than many that attain to it. The introducing "Chapter on Thoughts," is a good specimen, a sort of first-fruits of the succeeding chapters. The eight succeeding sections expatiate on those qualities of head and heart that cannot fail to make a man truly great, and which, as the historic names prove, and which our author has made to sparkle on almost every page, will generally ensure success. Whilst it ought ever to be an axiom, that success is no synonym with greatness, we think such a little work is likely to be very useful. A free distribution of "How young men may become great men," can scarcely fail to inspire and fasten the best ambitions of youthhood.

SKETCHES FROM LIFE, WITH OCCASIONAL THOUGHTS AND POEMS. By ROBERT GEMMELL. Glasgow: Hutcheson Campbell.

THESE occasional thoughts, expressed sometimes in prose and sometimes in verse, on a great variety of subjects, display a soul deep in life's experiences, strong in intellect, affluent in fancy. Scrappy and unpretending as the little work is, it abounds with noble ideas, and assures us that the author could do something of a higher kind in the field of literature.

POPERY UNMASKED. By HENRY WOODCOCK. London: Richard Davis. This is a popular and telling exposure of Popery. The author has truly brought the monster into the sunlight of truth, unmasked it, and its hideousness is revolting to all who truly look at it. SERMONS. By the REV. JAMES PITT EDGAR. Edinburgh: W. P. Nimmo. London: Simpkin, Marshall & Co. Five plain useful discourses. SEARCHING OF SCRIPTURE, AND ITS TEACHINGS. By A. LAYMAN. London: James Nisbet. A useful guide to Biblical study. TRUTH FRAE 'MANG THE HEATHER; OR, IS THE BIBLE TRUE? By WILLIAM M'CAN. London: S. W. Partridge. We see nothing in the thoughts of this book to require publication. They might as well have slept in manuscript.



A HOMILY

ON

Man's Cry for a Knowledge of the Supreme Law.

"Lord, what wilt thou have me to do?"—Acts ix. 6.

MAN'S cry for fellowship with God, which is deep as the profoundest instincts of the heart, and wide as the race, has engaged our attention in the previous discourse. This cry, we have seen, can only, in the nature of the case, be satisfactorily met by the manifestation of a God, *personal, benevolent, and propitious*; and such a manifestation is found nowhere but in the Bible. In this grand Old Book we find exactly that Living God which the deep heart of humanity cries out for.

The cry we now proceed to notice is for a knowledge of the *Supreme Law*. We take Saul of Tarsus, in his present attitude, as a representative of the race, asking for that which the conscience of humanity cries after—a knowledge of the Divine Will. This cry is as universal as the other; it is the breath of conscience. As it is the law of intellect to seek after wisdom, and the law of the heart to seek after beauty, it is the law of conscience to seek after the rule of duty. A deference to the Supreme Will is the law of its existence. That this cry is universal, is evident from the fact that all

generations in all ages and lands have some rules of duty, and that those rules of duty are supposed to be in harmony with the Will of their God. This cry implies three things:—

First : *That the Supreme has a Will concerning us.* A natural desire for a thing, implies a belief in the existence of that thing. The feeling that God has a Will concerning us, seems to me to be independent of all reasoning, and to spring spontaneously out of our sentiment of a God. Reason supports this involuntary sentiment. The very fact that we are the creatures of an intelligent Being, conducts us irresistibly to the conclusion that He has a Will concerning our conduct. All analogy, moreover, will deepen the conviction. There is not an object, however vast or minute, brought within our observation, that does not express the Will or purpose of the Supreme Being. His Will is the regulative force of all the movements of the universe. Has He a Will concerning the movements of an atom and the activities of an insect, and no Will concerning man? I feel that He has a Will concerning me, and this feeling is beyond all argument. I defy all logic to remove the impression.

This universal cry for a knowledge of the Divine Will implies—

Secondly : *An impression that we are bound to act in harmony with that Will.* Man has the feeling of obligation, a feeling which he cannot shake off. No infidel reasoning, however specious and cogent, has been able to satisfy man that it is a matter of no moment to him, whether he shall act according to the Divine Will or not. Carnality, worldliness, and crime, may render the feeling dormant for a time, but they cannot destroy it. Men feel that there is a supreme authority to which they are amenable for their conduct, and by which they should regulate their lives. Every pang of remorse, every sigh of contrition, every tear of moral regret, are the effects and evidences of the fact that man feels his obligation to obey the Will of God.

This universal cry implies—

Thirdly : *An ignorance of what that Will really is.* If it

were known, there would be no need to cry for a knowledge of it. Such an ignorance marks the history of all ages. The varied and opposing theories of morality that have been propounded by the thinking men of all ages, show the prevailing ignorance on this point. Even the most eminent of the ancient sages confessed their inability to find it out. Socrates said, "We must of necessity wait till some one from him who careth for us shall come and instruct us how we ought to behave ourselves towards God and man;" and Plato said, that "It is necessary a lawgiver should be sent from heaven in order to instruct us."

Now the question is: Where is this knowledge to be obtained? This is the question to which we specially call attention now. Where is the knowledge of the Divine rule of life to be obtained? I do not see how we could ascertain this unless we had some understanding as to what that Will must be; unless I had some *criteria* by which to determine, how could I know that that which is revealed to me as a Divine Will is really so or not? Are there any such *criteria*? There are three I think, at least, by which to ascertain whether any regulative principle for human conduct is really the Will of God or not.

First: *No regulative principle can be the Will of God that does not insure the harmonious development of our nature.* Analogy urges this. Material nature is harmonious. Earthquakes, volcanoes, and tempests, which are but occasional events, are only a few strong notes to make the harmony of the whole more striking. But the workings of material nature are, as we have seen, the developments of the Divine Will. Every student of nature feels that "order is Heaven's first law." Our instincts urge this; we naturally loathe disorder, we have deep native longings for unity of life and harmony of action. Any law, therefore, submitted to us as a rule of life, which tends not to promote harmony through all the powers of our souls, could not be received by us as the expression of the Divine Will.

The Divine rule of life must insure the harmonious progress

of my being ; and whatever code comes to me in the name of God, and, when wrought out, does not lead to this, cannot be accepted by me as from Heaven.

Secondly : *No regulative principle can be in accordance with the Will of God, which, when carried out, does not lead to social harmony amongst men.* Humanity is one ; we are members one of another. The operations of these members should be such as to conduce to the well-being of each and all. A rule of life which, when carried out, would lead to the infringement of the rights of others, produce a collision of interest, and antagonism of feeling, could never be received as the Will of God. Looking upon man's social instincts and mutual dependence upon his fellow-man, no rule of life can be accepted as Divine that does not go directly against all frauds and violences in the dealings of man with man.

Thirdly : *No regulative principle can be in accordance with the Will of God, which, when carried out, does not promote the general happiness of the world.* God is good ; we feel this, and all nature declares this. He being good, the great end of the universe must be happiness. The happiness of love is in making happy. Whatever rule of life, therefore, promotes not happiness, cannot be from Him.

Now, where is such a regulative principle, such a supreme law of life to be found ? In what philosophical code of morals, or in what religious system, do you find a rule of life that insures these three things ? Turn over the history of the world, and show me a regulative principle, propounded by any sage, or priest, in any age or clime, which has realized these results. Under the guiding principles which man has obtained by the deductions of his own reason—cruelties, injustice, rapine, wars, slaveries, and countless iniquities and miseries, have abounded in every form and degree.

Now we turn to the Bible, and ask, What of its grand rule ? Does it answer to these conditions ? What is it ? The whole law, says our Saviour, is contained in this :—" Thou shalt love the Lord thy God," &c.

Who does not see that this law secures the harmonious development of our natures? Let supreme love to God reign, and all the powers of the soul will be brought into harmonious play, and its path will shine more and more unto the perfect day. It will advance from strength to strength, from glory to glory. Where this principle prevails, society, too, is blessed. The man who obeys it, goes about doing good; he honors all men, he loves the brotherhood, he does justice, he loves mercy, and walks humbly with his God; he loves his enemies, he prays for them that despitefully use him, he overcomes evil by good. Where this principle, moreover, prevails, men's object will be to promote the happiness of the world; their prayer will be, "Let Thy will be done on earth as it is in heaven," "Let the people praise thee, O God; let all the people praise thee. Then shall the earth yield her increase," &c.

The conclusion of our subject is—That the Bible alone gives that supreme law of life for which all men cry out. Nowhere else is it to be found; here it is, and it satisfies your reason and your conscience.

This supreme law of life, as embodied in the life of Christ, meets exactly the moral cry of the world upon this point. His life was the embodiment of this supreme law, and all must see that to live as Jesus of Nazareth lived, is to secure the harmonious development of our nature, to unite the race in the bonds of a happy brotherhood, and to promote the happiness of the universe.

A Homiletic Glance at the Acts of the Apostles.

Able expositions of the ACTS OF THE APOSTLES, describing the manners, customs, and localities described by the inspired writers; also interpreting their words, and harmonizing their formal discrepancies, are, happily, not wanting amongst us. But the eduction of its widest truths and highest suggestions is still a felt desideratum. To some attempt at the work we devote these pages. We gratefully avail ourselves of all exegetical helps within our reach; but to occupy our limited space with any lengthened archæological, geographical, or philological remarks, would be to miss our aim; which is not to make bare the mechanical process of the study of Scripture, but to reveal its spiritual results.

SECTION SIXTH.—Acts ii. 1—47.

“And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galileans? And how hear we every man in our own tongue, wherein we were born? Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God. And they were all amazed, and were in doubt, saying one to another, What meaneth this? Others mocking said, These men are full of new wine. But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judæa, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words,” &c.—Acts ii. 1—47.

SUBJECT :—*The Pentecost the culminating period in the system of Redemption.*

THOUGH, we cannot, with Schaff, regard this day of Pentecost as the birthday of the Church, for the Church was born centuries before this—we are bound to regard it

as the grand crowning period in the development of the Divine plan of human redemption. Periods in the working out of this Divine plan of mercy mark the history of upwards of four thousand years, one period leading to another. From Adam to Abraham, from Abraham to Moses, and from Moses to Christ, and now from the Advent of Christ to this day of Pentecost. To this last all the others pointed, and in it they are crowned with glory. Even Christ Himself, the desire of nations, in His public ministry frequently pointed to this advent of the Spirit. He taught His disciples that it was expedient for Him to depart that the Spirit might come. The mission of the Spirit was the burden of His departing discourses before His death and after His resurrection. He bade them tarry in Jerusalem until they should receive this promise of the Father. Before we direct attention to a few of the most salient features of this wonderful epoch, it may be desirable to notice the *subjects*, and the time of this *advent* of the Spirit.

Who were the *subjects*? On whom did the Spirit now descend? Did He descend upon man indiscriminately, or upon any particular class distinguished from their fellows by mere adventitious circumstances? No. He comes only to the disciples of Christ. They, who "were all with one accord in one place," were, I conceive, not merely the apostles, but the whole hundred and twenty referred to in the preceding chapter. These disciples had met together in obedience to the command of their Master; they felt His absence deeply; they earnestly looked to heaven for help; they were thoroughly united, "of one accord;" they prayed and waited for the promised Comforter, and now He came.

What is the *issue*? We are distinctly told that the day of Pentecost was fully come. The word Pentecost is Greek, signifying fiftieth. The Jews applied it to designate one of their great festivals which began on the fiftieth day after the Passover. It had a two-fold import with the Jews, physical and historical; it was, in the first place, a festival of thanksgiving for the first-fruits of the harvest. The Jews on this

day presented offerings of the first-fruits of the harvest. The offerings consisted in two loaves of unleavened bread, three pints of meal each, and various domestic animals. (Leviticus xxiii. 15—21 ; Deut. xvi. 9, 10.) It was one of the three great festivals in which all the males were required to appear before the Lord. (Exodus xxxiv. 22, 23.) It is called the "feast of harvest" and the "feast of first fruits." It was a great national harvest-home. But it was more than this ; it had a reference to the giving of the law on Mount Sinai, which was fifty days after the Exodus from Egypt. The giving of the law was one of the most wonderful epochs in the history of the Jews, which was a history of wonders, and its commemoration was an exercise most proper and important. Now, it was when this festival was being celebrated at Jerusalem by the Jews, who were gathered together from all parts of the civilized world, that this wonderful advent of the Spirit took place. This epoch, this advent of the Spirit, according to the account given in this chapter, was characterized by three things,—*A new manifestation of the Divine Spirit,—A new style of religious ministry, and—A new development of social life.*

I. THIS PERIOD WAS DISTINGUISHED BY A NEW MANIFESTATION OF THE DIVINE SPIRIT. We are not to suppose that this was the first time that the Divine Spirit visited this world. He strove with the antediluvians, He inspired the old prophets, He dwelt in the old saints. David, who, by his transgression had dispelled the Divine visitant from his heart, prays, "Restore unto me the joy of thy salvation, and uphold me with thy free spirit." He was with the apostles before this. "Ye know him," said Christ, "for he dwelleth with you and shall be in you." But He never came in such a demonstration of power, and plenitude of influence as now ; before, He had distilled as the dew, now He comes down as a shower ; before, He had gleamed as the first rays of morning, now He appears in the brightness of noon. There are three things here observable in His advent ; His action

upon the disciples, His action *in* the disciples, and His action *through* the disciples.

First: His action *upon* the disciples. (1) Upon their ear, "There came a sound as of a rushing mighty wind," &c. The sound came "suddenly;" the atmosphere does not pass at once from the serene to the tempestuous, but it seems somewhat thus now, for the moment before a profound quiet reigned around them; the suddenness indicates the supernatural. The sound was mighty, "It was as of a rushing mighty wind." The language expresses a violent commotion in the air. The sound is from *heaven*; it does not sweep horizontally through the room, but comes directly down with a sudden rush and startling roar. The great epochs of history are usually preceded or accompanied by extraordinary phenomena in nature. "Thunders of lightnings, and the voice of the trumpet exceeding loud," accompanied the promulgation of the law on Sinai. A strange star careering in the heavens attended the birth of the Son of God. The darkening sun, the rending rocks, and the quaking earth, marked the wonderful death of the world's Redeemer; and now this sudden, violent, heaven-sent noise, as a wind in the fury of tempest, marked the advent of the Divine Spirit. Here is the action—(2) Upon their eye. "And there appeared unto them cloven tongues like as of fire, and it sat upon each of them." The word "cloven," designates—not the division of the tongues themselves, but their distribution amongst the people; it means that one flame in the form of a tongue appeared on each. "It sat upon each of them." Perhaps the supernatural appeals to the ear and the eye in the rushing wind and the distributed tongues of fire, were intended to express the relation of the Divine Spirit. To *life*—wind or air is vital, it is the breath of life;—To *speech*—the tongues would indicate that the Spirit has to give men new utterances;—To *purity*—fire would indicate that the Spirit had to consume all the corruptions of the soul. The baptism of the Spirit is the baptism of fire.

Secondly: His action *in* the disciples. "They were filled with the Holy Ghost." The Holy Ghost entered their

spiritual natures, *filled* them with Divine thoughts and emotions. Now were realized to the experience the promises that Christ made to them. "The Spirit of truth shall testify of me, and ye also shall bear witness." (John xv. 26, 27.) Again: "It is not ye that speak, but the Spirit of your Father which is in you." (Matt. x. 20.) The Spirit now so took possession of their souls, that they henceforth spoke His thoughts, and acted out His will. He filled them. They had no thoughts but His, or such as agreed with His; no feelings but such as glowed with His inspiration; no will but His. They were now the consecrated temples of the Holy Ghost, workers that were to become mighty through God.

Thirdly: His action *through* the disciples. Three things are observable concerning their speech. (1) *The speech followed their Divine inspiration.* It was not until after the Spirit had entered them, filled them, purified them with His holy fire, given them the right thoughts and feelings, that the speech came. Better be dumb, than speak out the thoughts of a soul unrenewed by the Spirit. It would be well for the race if the tongues of the unrenewed were sealed in silence. It is when the Spirit comes into us, fills us with its purifying and vivifying influence, that we want speech, and we shall have it. The old dialect will not do to express the new life. "They spoke as the Spirit gave them utterance," or, as it might be rendered, "*According as the Spirit was given to them to declare.*" Each spoke with the tongue which the Spirit gave at the time, not each with all the tongues. (2) *The speech unquestionably was miraculous.* These disciples spoke out the wonderful things which the Spirit gave them, not in their vernacular, but in a language or a dialect with which before they were perfectly unacquainted. Language is a wonderful art in itself. Words are at once the necessary media by which we form and systematize our thoughts, and the arbitrary signs by which we convey them to our fellow men. Hence a new language is never attained but by long, systematic, and often trying labor. The coming *at once* into the possession of a new language is as great a miracle as if

we came into possession of a new organ or a new limb. This was the miracle now. These men got a new language at once, through which they could pour forth the Divine things that now came into their spirits. The miraculousness of the gift was felt by all that heard them, and all that heard them understood. *"Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. And they were all amazed, and marvelled, saying one to another, Behold, are not all these which speak Galileans? If the marginal reading is right, which reads—"when this voice was made"—instead of "when this was noised abroad"—the idea is not that the rumour of the people about the strange tongues attracted, in the first instance, the attention of the multitude, but the voice of the strange language of the disciples themselves first arrested the attention of the multitude. The probability is, that the strange tongues having first fallen on the ear of some of the people who were near at hand, the report of the wonder spread rapidly amongst all the classes throughout the city, and drew the multitudes together. And when they came they were confounded, they were amazed, they marvelled. Expressions, these, which indicate a wonder and astonishment so great as to overwhelm the mind with confusion. The cause of this wonder you have in this question:—"How hear we every man in the tongue wherein we were born? Parthians, and Medes," &c. The cause of the wonderment was here—that the "Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judæa, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Lybia about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians"—all these men of different languages, assembled from all parts of the civilized world, heard these poor Galileans speak in their tongues. The miracle, therefore, was so indubitable and so astounding, that it struck the multitude into the wildest wonder. (3) *The speech was immensely useful.* It served to impress the multitude with the Divinity of the system with*

which the disciples were identified, and it enabled the disciples at once to proclaim the Gospel to the multitude assembled from every part of the world. Without the miraculous gift of tongues, the disciples would have had to spend years in obtaining such a knowledge, even of one language, as to have enabled them to preach in it, and in the natural order of things, ages would have rolled away before the Gospel could have spread beyond the boundaries of Judea. Now, through these tongues, they spoke the Gospel to representatives from all parts of the known world, and who, after the grand festival was over, would return to their countries and radiate through their own spheres the wonderful intelligence. Chrysostom has said that the different tongues pointed out as a map what land each should visit and occupy as the scene of his labors in converting the world. Our Lord prophesied that before the close of the generation in which He lived, "*This Gospel of the kingdom should be preached in all the world for a witness unto all nations,*" and Paul tells us in Romans x. 18, that the sound of the Gospel "*went into all the earth, and their words unto the ends of the world.*" This gift of tongues alone explains this world-wide diffusion of the Gospel. (4.) *The speech was profoundly religious.* This wonderful faculty of speech was given, not to declare any of the weak things of the human spirit, still less anything wicked, but to declare "*the wonderful works of God.*" Their speech and their subject were both wonderful. Heaven gave them a wonderful medium to reveal a wonderful thing. What were the works they spoke of. We rest assured that they were works connected with the redemption of the world in the mission of Christ, and the advent of the Spirit. Oh, come the day when the languages which God has given man, shall, instead of being as now the vehicle of the erroneous in thought, the impure in feeling, the depraved in purpose—shall convey to men the purest thoughts, and the holiest feelings concerning the "*wonderful works of God.*"

(To be continued.)

Germ of Thought.

SUBJECT :—*A Voice from Eternity to the Children of Time.**

“For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy ; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.”—Isaiah lvii. 15.

Analysis of Homily the Six Hundred and Thirty-ninth.

HERE is a voice from eternity. It is clear, emphatic, and full of wondrous meaning. Though the gulf of centuries rolls between us and the period when it fell on the first human ear, it sounds with unabated force, and bears truths as applicable to us as to the men of preceding times. Voices from time abound ; they load the air we breathe, they din us with their echoes. But most of them are conflicting, none of them are satisfactory ; they speak not out the information our deepest natures crave ; they solve not the problems that distract us ; they calm not the unresting sea of our thoughts. Here, in this mortal life, borne on as we are by the swelling current of advancing years, and changing our circumstances and experiences every day, we still retain a consciousness, more or less vivid, of our alliance with the immutable and everlasting.

In truth, does not that sense of change with which the flight of time so deeply impresses us, on this the dawn of another year, imply an element of immutability within us ? We feel that we are moving, and that the universe is moving, because there is something fixed, deep, and ineradicable in the centre of our being. As that rock, which lifts its majestic head above the ocean, and alone remains unmoved amidst the restless waves and the passing fleets, is the only measure to the voyager of all that moves on the great world of waters,

* This Discourse was delivered on the First Sunday of the Year.

so the sense of the immutable, which heaven has planted in our souls, is the standard by which alone we become so conscious of the mutation of our earthly life. If all the objects within our horizon moved with equal speed, what idea should we have of motion? None. Creatures of earth and change then though we be, we have still a vital alliance with the Eternal, and communications thence are amongst the most earnest demands of our nature. Such communications we have in the text. Here is a Voice, issuing far back, from the calm, settled depths of infinitude. A VOICE addressed to us, the men and women of these distant restless times.

On the dawn of this New Year, let us for a few moments bid the jargon sounds of the world avaunt, open our ears, and listen thoughtfully and devoutly to the voice from that eternity, whence we came, and whither time's rushing stream is so swiftly bearing us.

I. THIS VOICE REVEALS AN EXISTENCE THAT STANDS IN
SUBLIME CONTRAST WITH ALL THAT IS HUMAN.

First: The existence that this VOICE reveals stands in contrast with all that is human in respect to *duration*. It is the utterance of One that "*Inhabiteth Eternity*." An Eternal existence. What is that? We know something of existences that had a beginning, and that have an end. The irrational tribes that teem in earth, in air, in sea, rose from the breath of God at first, and roll back to nothingness again. Their histories are streams that began there and then, flow on a little, and are exhaled for ever. We know, too, something of existences that have a beginning and will never have an end. To this class we belong. A century ago we were not. The sun shone, the earth bloomed, and our ancestors were as active as the men of this age. We were nothing to the universe, and the universe nothing to us. But we are something now, and something that shall remain for ever. We have received an existence that shall outlive the stars and run parallel with the ages of God.

But this VOICE speaks of an existence that never had a beginning, and that will never have an end ;—The Eternal One, the Uncreated, the Underived, the Undying. Who shall tell the years, the ages, the centuries, the millenniums that make up eternity ? None. No number of millenniums bear any comparison to it. Count the stars of heaven, the sands that gird the shore, the blades that cover creation with verdure, the drops that make up the oceans of the globe, the atoms that compose the earth and all the rolling orbs of space—add all together, and let each figure in the mighty sum stand for ages. What does this amount to ? Amount to ? Amount to a sum too great for any finite intellect perhaps to grasp, yet too little to bear any comparison to eternity.

Eternity ! a circle infinite art thou ;
Thy centre an eternal now.

Yet, though intellectually incomprehensible, the thought of it is inestimably valuable. It *furnishes us with the only satisfactory account of the origin of the universe*. Creation is but God's eternal thoughts in shape, His eternal will in action. He once existed alone, and in the infinite solitudes of His own eternity ; it was with Him to determine as to whether other beings should exist or not, and if they existed, of what kind they should be. He determined that others should exist, and His determination explains the universe ; and all true philosophy accepts the explanation. The thought of His eternity also *shows to us our incapability of pronouncing upon His ways*. During our existence here, He is working out a plan that, like Himself, never had a beginning and will never have an end. How incompetent must we creatures of an hour be to pronounce a judgment upon His procedure ! “Who art thou, O man, that repliest against God” ? What is thine intellect to His ? What is thine experience to His ? The thought of His eternity, moreover, *enables us to give an eternal freshness to the Bible*. Being eternal, what He thought when He inspired men to write

The Book, He thinks now. The Bible is eternally true to His nature. Unlike human authors, whose minds often so advance and alter as to outgrow and contradict their productions, His book is ever the revelation of Himself. "The word of the Lord abideth for ever."

Secondly : The existence that this VOICE reveals, stands in contrast with all that is human in respect to *space*. "*I dwell in the high and holy place.*" In what place does He dwell? "The heaven, yea, the heaven of heavens cannot contain Him." The universe is large; so large, that light—which travels with almost incalculable velocity—is millions of years travelling from one orb to another. Yet the space occupied by the whole creation, as compared with the space in which He dwells, is infinitely less than that filled by one single atom as compared to that taken up by all the worlds and systems of immensity. Where is He? Everywhere. As His history has no date, His dwelling has no bounds. His home is as illimitable as Himself. Whither shall we flee from His presence? Let the swiftest seraph fly for myriads of ages, with a speed that shall out-travel the lightning, and he shall be no nearer the limits of the Divine dwelling-place, than when he commenced his rapid flight.

Thirdly : The existence that this VOICE reveals, stands in contrast with all that is human in respect to *character*. "Whose name is holy." "He is light, in Him is no darkness at all." "He is glorious in holiness." "There is none holy as the Lord." His holiness is essential, perfect, underived, the ineffable Fountain whence all holiness from all holy beings is derived. His holiness is the beauty, majesty, glory of His being.

Fourthly : The existence that this voice reveals, stands in contrast with all that is human in respect to *station*. The LOFTY ONE. Astronomy reveals to us a Creation transcending immeasurably the grasp of our faculties. Our earth, great to our estimate of things, seems so small, even as compared with the system to which it belongs, that, were it to sink into extinction, its sister orbs would miss it no more

than the mighty forest would feel the loss of one falling leaf, or the Atlantic the loss of a drop. It is an imperceptible spark in that sky of which our sun is the central light. But the system itself, compared with which our earth is such an inconsiderable fraction, is but an insignificant speck in that immeasurable space in which unnumbered millions pursue their eternal revolutions. But the vast discovered may be as nothing to the mighty realms of worlds yet unexplored. These worlds were not created in vain; they were formed to be inhabited. Each orb, as ours, teems with life. The great Book of Truth tells of "legions," "innumerable multitudes," "thrones," "principalities and dominions" of spiritual existences that tenant the universe of God. How great are His works! But how much greater He! He is the LOFTY ONE. He is enthroned above all; and all, as compared with Him, is as nothing and less than nothing and vanity. The pomps of earthly magistrates, and the pageantries of earthly kingdoms—what are these? the ephemera that dance for an hour in the sunbeam and are gone, and for ever.

What a contrast then is the existence which this voice reveals to ours. Here is One inhabiting eternity. We live in a breath. Our life is as a shadow, and there is none abiding. Here is One who fills all space, whose sphere of action is immeasurable. We occupy but a speck on this little earth, which is itself but a mere sand grain on the shores of universal being. Here is One whose name is Holy. We are unholy and corrupt. Our natures are stained throughout with sin. Here is One who is LOFTY, to whom suns and systems are but as dust under His feet. We are as nothing, and less than nothing and vanity. Who can mark this contrast without feeling an overpowering sense of God's greatness and man's insignificance. Oh, may we, frail children of an hour, commit ourselves to Him who "inhabith Eternity!" May we, the occupants of an atom on a world beaten with the storms of trials and sorrows, seek to dwell in the secret place of the Most High; may we, who are so corrupt in character, have our spirits purified by the

cleansing influences of Christ, so as to have fellowship with Him whose name is Holy ! May we, who are as nothing, spend our little life under the smiles of the "Lofty One !"

II. THIS VOICE REVEALS A PRIVILEGE OF IMMENSE VALUE TO THE GOOD. "With him also that is of a humble and contrite spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." What is the privilege ?

First : This VOICE reveals God's special *regard* for a *good man's experience*. This High and Lofty One condescends to regard with special interest those of a "contrite" and "humble" spirit. That He is too great to concern Himself with the individual affairs of men ; that He confines His attention to the universe as a whole, or to some of the most stupendous portions thereof, is a mere deistic dream, unsustained by philosophy and condemned by religion. The minute and the vast—atoms floating in the air, and majestic systems rolling through immensity ;—insects on the wing and seraphs in their flight, are seen with equal eye by the God of All.

To the Eternal Infinite

Nothing is mighty—nothing mean.

Each glistening grain, each star of night,

Distinct in space-pervading light

To the All-searching Eye serene.

Yet He has a *special regard* to those who, through faith in His Son, are the subjects of a new spiritual life. His eye rests with a father's watchfulness upon the *contrite* and *humble* soul. He hears its sighs, He marks all the wavelets on the current of its being. "The eyes of the Lord are upon the righteous, and His ears are open to their cry."

Secondly : This VOICE reveals God's special *contact* with a *good man's existence*. He not only dwells in the "High and

holy place," but "with him also that is of a contrite and humble spirit." *Dwelling* implies a *close* intimacy. He is, by the influences of His love, nearer to the good than He is to others ; near to guide, to succour, to strengthen. *Dwelling* implies not only a close intimacy but a *permanent* one. He does not come and go as an occasional sojourner ; He continues as a settled resident in the soul. He is *always* with His people, in sorrow and joy, in life and death. He never forsakes them.

Thirdly : This voice reveals God's special *quickening* of a *good man's spirit*. — "To revive the spirit of the humble, and to revive the heart of the contrite ones." God comes down to the spirit, not to crush it, but to revive it, to give it a new life, to bring out by the sunshine of His presence all its dormant germs, and to make it fruitful in all good works. He gives it a life, over which circumstances, time, and death, have no power. A life that will grow amidst all the chills and changes of time, that will survive the grave and flourish in the eternal hereafter.

Such is the voice of eternity—blessed utterance ! "He that hath ears to hear, let him hear." On such an epoch in our history as this, we feel the need of some such a message from the Eternal and the Holy. The passing away from us of another Year, the fearful probabilities of the one now opening, the pensive memories of the past, and the strange apprehensions of the future, spread a shadow of sadness over our hearts. Our natures quiver as in a strange atmosphere. We feel that we have but just opened our eyes on the universe ; a thousand scenes have passed before the eye and they are gone ; a thousand voices have fallen on the ear, but they have died away. Many of our fellows have excited our sympathies and engaged our love, and they are in their graves. Men and women are falling around us now, and we are dying. The Chariot of Old Time rolls swiftly on, bearing us and our generation away from earth, but whither ? Ah ! Whither ? We need a voice from the Eternal to

assure us of something that is real and lasting and good. Here it is.

Let the High and the Holy One, who inhabiteth eternity, dwell with us, and we have all we want. Our deepest questions are solved, our profoundest wants are supplied. We have a blessed stability amidst the mutations, an unbroken peace amidst the storms, a perennial joy amidst the privations, and an ever-flourishing life amidst the dissolutions of Time. The grand end of mediation was to secure this dwelling of the Eternal with man. Christ ascended on high, led captivity captive, received gifts for men, *that the Lord God might dwell amongst us.*

Fellow-traveller to eternity! Here, under the grey dawnings of a New Year, there is one question of all-surpassing urgency for thee to determine. What is it? The state of thy business, the extent of thy possessions, the respect in which thou art held by thy contemporaries? No, no; these are idle vanities compared with the one I suggest. It is this—*What is thy soul-state? Art thou humble, contrite, reverent?* These states of mind are the conditions on which the Eternal dwells with man; and where He dwells, there is heaven. If thou art proud, impenitent, irreverent—then, though thou hast the wisdom of Solomon, the wealth of Croesus, the dominion of a Alexander, thou art “without God,” and being without God, thou art without true life and power, without holiness, without peace, without heaven; thou art lost, a miserable exile in a wilderness, where every growing plant poisons, every moving creature stings, and every glimmering beam of light leads astray.

O, Thou “High and Lofty One, that inhabitest eternity, whose name is Holy,” give us this humble, contrite, reverent spirit, and deign to dwell with us. Dwell with us, for without Thee there is nothing real or great, all sights are illusions, all sounds are hollow, all pleasures are unsatisfying. Dwell with us; for as years revolve, life deepens in solemnity, and the thought of the future grows terrible without Thee. Dwell with us, be our Leader in the battle,

or we shall fall by our enemies; be our Pilot in the voyage, or we shall sink to rise no more.

Abide with me, fast falls the eventide,
The darkness thickens: Lord, with me abide;
When other helpers fail, and comforts flee,
Help of the helpless, O, abide with me.

Swift to its close ebbs out life's little day,
Earth's joys grow dim, its glories pass away;
Change and decay in all around I see:
O Thou, who changest not, abide with me.

Not a brief glance I beg, a passing word,
But as Thou dwelt'st with Thy disciples, Lord—
Familiar, condescending, patient, free,
Come not to sojourn, but abide with me.

I need Thy presence every passing hour,
What but Thy grace can foil the tempter's power?
Who like Thyself my guide and stay can be?
Through cloud and sunshine, O, abide with me.

I fear no foe, with Thee at hand to bless:
Ills have no weight, and tears no bitterness.
Where is death's sting? Where, grave, thy victory?
I triumph still, if Thou abide with me.



SUBJECT :—*The Restorative and Conservative Work of Christ.*

"And Jesus departed from thence, and came nigh unto the sea of Galilee; and went up into a mountain, and sat down there. And great multitudes came unto him, having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet; and he healed them."—Matt. xv. 29, 30.

Analysis of Genesis the Six Hundred and Fortieth.

OUR Lord had now approached the culminating point of His public labors, and reached the zenith of His popularity. His fame now rung loudly on the ear of His age. There are two wrong opinions touching the passage now under notice. One is, that it is *unhistoric*, and the other is, that it is *repetitious*. The former opinion, which regards it as mythical or parabolic, is, of course, entertained only by

those who are falsely called *rationalistic* interpreters of the Holy Word. The other opinion, which regards it as the repetition of a fact which Matthew had before recorded (xiv. 13—21), is held by many orthodox expounders, and has some plausible considerations in its favor. A comparison of them both, noticing the points of dissimilarity, will assist the reader to reach a true judgment on a question, which, after all, is of no vital moment.

As to the DISSIMILARITY between this narrative and that of Matthew xiv. 13—21, the following points are very noteworthy. (1) *The number of persons fed.* In the former miracle, the numbers fed were five thousand; the numbers here were four thousand. (2) *The quantity of food.* In the former case there were five loaves and two fishes; here we have seven loaves, and a few little fishes. (3) *The quantity of fragments gathered up.* In the former case there were twelve baskets full; in this case only seven baskets full. (4) *The time it occurred.* The first miracle was wrought on the evening of the first day, after the people were assembled; this miracle, after they had been with Him three days. (5) *The locality in which it took place.* The former miracle took place near the northern Bethsaida; it was in a desert place, on the north-eastern coast of the Galilean Sea. This miracle occurs in Decapolis. Mark says that Jesus departed from the borders of Tyre and Sidon. He came through the midst of the coast of Decapolis, that is, in the midst of those ten cities round the Sea of Galilee: these cities were south of the Sea of Galilee.*

* "What part of Decapolis the Lord visited is not mentioned by any of the Evangelists. Under this title were included ten cities, eight or nine of which were on the east side of Jordan, and the east or south-east of the Sea of Galilee. It is spoken of by Josephus as a well-known territorial designation, embracing towns and villages. After Syria had been conquered by the Romans, ten cities seem, on some grounds, not well-known, to have been placed under certain municipal arrangements, and brought directly under the Roman rule. It is probable that their population was chiefly heathen. The names of the ten cities are differently given. To the original ten cities others were probably added, though at no time do they seem to have constituted a distinct province."—ANDREWS.

(6) *The preceding and succeeding events are different.* The former occurred immediately after John the Baptist's disciples had told Him of their master's death. This took place after He had granted the request of the Syro-Phœnician woman, and retired from her coast. The former miracle was *succeeded* by His going forth from the mountain, which He had ascended to pray, to walk on the sea and rescue His disciples from the perils of the storm. This is *succeeded* by a severe contest which he had with the Pharisees and Sadducees of Galilee. (7) *The subjects of the miracle were different.* Those composing the first multitude were those from the cities along the western shore of the lake. Those of the second assembled from the mountains on the eastern side. The expression in this passage, "They glorified the God of Israel," indicated that part of the multitude gathered were heathen, and glorified Jehovah in contrast with their own deities.

These striking points of dissimilarity preclude almost the possibility of regarding the two narratives as records of the same event. Looking at the passage with a practical intent, it may be regarded as furnishing a striking illustration of the restorative and conservative work of Christ.

I. THE RESTORATIVE WORK OF CHRIST. This is revealed in the *cure* which He now effected in the blind, the dumb, the maimed, and many others. He seems on this occasion to have healed *all*, whatever their affliction. His *physical* healing is the *symbol* of His *spiritual*. Christ came to bear away *all* the evils that afflict humanity. He is a *complete* Redeemer of *body* and *soul*. The passage illustrates, moreover—

II. THE CONSERVATIVE WORK OF CHRIST. He not only removes all the evils that afflict men, but He grants them *food* to *nourish* and sustain them. Having *cured*, He *feeds*; He *keeps* what He *redeems*. This twofold work the afflicted and dependent world requires in a Redeemer.

SUBJECT :—*Christian Expediency.*

"I am made all things to all men, that I might by all means save some."—I Cor. ix. 22.

Analysis of Homily the Six Hundred and Forty-first.

IN this verse there are two things presented : the object sought—the means used. My wish is to direct attention to the second only.

We often talk of toleration ; but do we often act it ? True toleration is St. Paul's principle, "to be all things to all men ;" not servility, not flattery, not the inability to say "no," but to take men as they are, as they are in body, mind, soul, in creed, circumstances, and life ; to take them on their own, or, at least, common ground, and so deal with them in argument, advice, help, and sermons.—Thus we should deal—

I. WITH THE INNER CIRCLE OF CHRISTIANS. This there always has been and always must be ; thus there were to ancient creeds, mysteries ; to ancient philosophers, esoteric truths. So our Lord had His special disciples, while the rest were *oi ἔξω*, those without. So it is in modern churches, always an inner circle, who submit themselves to signs of special membership ; as to particular signs indeed, and above all, as to the strictness of applying them in *particular cases*, we have doubts ; but the principle itself is valid.

My wish, however, is not to say much of this class. The pastor feels and knows that he has a close connexion with these ; and, in most cases, St. Paul's principle will be acted upon. As a shepherd, the true pastor will tend his sheep, helping each and dealing with each according to his wants ; ever remembering the real object of all ministrations, to save some, he will, if he is wise, be all things to all men ; but the principle must be carried farther, and thus we should deal—

II. WITH MEMBERS OF THE OUTWARD CHURCH. In the

Established Church, I mean those, who, having been baptized and some of them confirmed, habitually neglect the Holy Communion of the Lord's Supper, and do not, with all their hearts, seek to be conformed to the image of the Invisible. In Non-conformist communities, I mean those, who, while attending chapel, paying pew-rents, and often helping in schools, and the like, are yet not members strictly so called.

In what follows, I may seem to speak strongly, at all events *here* it is that I want to speak plainly.

To this class, I fear we have not so fully, as we ought, carried out St. Paul's principle ; to these, we have in a way shown ourselves ascetic, reserved. My thoughts turn specially to two classes, or sub-classes I should call them—

First : There are in England many young men, who, from Saxon blood, school practice, or hereditary character, are fond of all field-sports and out-door games. Our ancestors encouraged this spirit : witness the old butts. Nationally—in one particular—we are encouraging it now. In educational theories, physical training is rising into repute. The old spirit survives, and, if I mistake not, will survive.

Have not we ministers, as a body, kept ourselves too much aloof from these games ? Have we not, either by silence and neglect, or in many cases openly and positively condemned them ; thus, by our absence, leaving ground (*per se*, I contend) pure and legitimate, to influences impure and illegitimate ? Then from boisterousness—often, I admit, tinged with these impure influences—we have drawn too unfavorable conclusions about the general character of these young men themselves. I speak strongly, because I have been with such young men, and have, on the one hand, sorrowed, that, with their freeheartedness, honesty, vigor, they were not decided Christians aiming at the pure standard of Christ ; and on the other hand, have been startled by hearing them talk of holy things with more seriousness and sense than many members of the inner circle. Nay, I have been led to infer, that, with more judicious action, many a one might, out of these, have been won, who has hitherto been repelled by sweeping

condemnation of athletic sports by rigid views, if not sweeping assertions ; or by signs of membership too minute and precise. This is an attempt to put "new wine into old bottles"—words of our Lord, ever seeming to warn us not to bind on young disciples too heavy a burden. But—

Secondly : There is in England now a very numerous class of young men philosophically inclined, who talk about not being priest-ridden—about not being tied to apron-strings, and so on. Of course it is easy to answer, that if they are not tied to the strings of Mother-Church, they will be to those of the Westminster, or Mr. Newman, or the *National Reformer*. But it seems to me that this is not St. Paul's way of dealing with them. His principle was to take all such on their own ground, to show them that faith in Christ was the true explanation of all right but imperfect fragments of human faith. This he did with the Athenians, with Jews, with all. So we must do. In the pulpit we must not ignore their state of mind, or they will not come and listen. In private we must not attempt to put them down by silent contempt, or any form of benign superiority ; else will their language certainly be, "Ne sis patruus mihi," in plain English, "We're not babies." But let us manfully and humanly deal with their doubts and difficulties. Second-hand nonsense it may seem to us ; but, if we mind not, too fatally, sense to them. We must argue on common ground, assuming nothing *they* doubt or deny, excommunicating nothing, fulminating nothing. Let pulpit, Bible class, private talk, young men's associations, nay, all our agencies, have something for these. These are but short hints ; and now we come to deal—

III. WITH THOSE WHO ARE ALTOGETHER OUTSIDE. The *ἀπίστοι*. What are we to do with the openly unorthodox, the infidel, the heretic. We must meet these, we must argue with these *as men*. No wholesale condemnation, no *odium theologicum*, no pillory of opinion. If our faith is a faith of our whole selves, body, *mind*, and soul, we can, we ought to deal with

these on common grounds; not shirking the truth but proving it; not assuming what they deny *in toto*, nor allowing them to assume what we deny. If English Christianity is to maintain itself, it must be English—bold, straightforward, willing to deal as honest Englishmen deal in trade, politics, and all else. We must be all things to all men; with these men then we must discuss the points in dispute from their ground as well as ours; on common ground, from common starting points.

I wished specially to mention “the poor:” but I find that my words are now more than I intended. I shall, therefore, leave them to a separate paper, only adding, that to the poor we must act as to all others, putting ourselves, that is, as far as we can, in their position. F. HEPPESTALL, M.A.

Brighton.

Biblical Criticism.

CONSTANTINE SIMONIDES, PH.D.

ACCORDING to the latest corrected account, was born at six o'clock in the morning of the 5th November, 1820. He is accordingly about forty-three, though he looks older. He is a native of the Island of Syme, on the coast of Asia Minor, and considers himself to be of pure Greek descent. His stature is rather below the average; and he is sparely made, but elegantly fashioned. His complexion has much of oriental sallowness, but his features are handsome and decided; yet they, too, conform rather to the Eastern type than to that of the Greek statue. The hair is black and plentiful; the eyes dark and full of speculation; and the general effect is an agreeable, intellectual expression, and the suggestion of something extraordinary. His manners are refined, though he is somewhat reserved; and the impression produced by his appearance is more than confirmed when he

speaks. His English is broken, and very difficult to understand ; indeed, it is helped out with occasional words from French, and by reference to the Greek lexicon to find the English equivalent for the word which is in his mind. Yet his talk amply repays the trouble of close attention, for it is replete with unusual information, and with opinions which, if not always met with assent, are new, characteristic of the man, and well worthy of consideration. He has a profoundly philosophic theory of art, which has much in common with Mr. Ruskin's. He is well versed in that department of the history of art which relates especially to the Christian Greeks, and he is no mean practitioner in drawing. One of his favorite topics is Egyptian hieroglyphics, on which he disagrees altogether with Champollion. He professes, moreover, to read the Enchorial character, and to be acquainted with the language of Ancient Egypt, pretensions which have been made, we believe, by no other modern scholar. To come to the subject of manuscripts—which relates to our present business—of these Simonides possesses a large number on every variety of material, and having an appearance of extreme antiquity. By long practice, he can tell the century of a manuscript from the forms of the characters, and himself executes their various modifications with admirable manual dexterity. Such is the man who, in the face of Tischendorf and the learned world, asserted himself in the *Guardian* the year before last, to have written in his youth the celebrated manuscript which has been published as the Codex Sinaiticus, and is believed by the editor to belong to the fourth century.

According to the account given by Simonides, he was employed by his uncle Benedict in the monastery of Panteleemon on Mount Athos, to write in uncial characters, on vellum, a copy of the Old and New Testaments. The manuscript was destined for presentation to the Emperor Nicholas of Russia. Besides the Old and New Testaments, Simonides transcribed the Epistle of Barnabas, and the first part of Hermas, intending to complete the Apostolic Fathers. Ere this could be accomplished, his uncle died, and his supply of vellum ran

short. This work was done in the years 1839 and 1840; and the manuscript thus produced, Simonides avers to be identical with that since promulged by Tischendorf as the Codex Sinaiticus.

Ever since this account was given to the world, a controversy has been proceeding concerning it, and serious objections have been made to various particulars. Yet if we consider on the one hand that Simonides has but an exceedingly imperfect acquaintance with English, and is thus exposed to great disadvantage in reply, and even in understanding the exact nature of what is alleged against him; and on the other, are disposed to candor towards one whose manner is favorable to the supposition of his sincerity, we shall find it difficult to discredit the essential part of his story.

How, then, reconcile with this, the manifestly ancient character of Tischendorf's manuscript?

It appears certain that some years ago he rendered valuable service to Tischendorf, by furnishing him with a genuine manuscript fragment of the Shepherd of Hermas. It is also well known, that since that time, whatever the occasion of their misunderstanding, the two scholars have not been on the most amicable terms. Simonides, in all probability, had written in his youth a manuscript of the Scriptures in uncial characters such as he describes. When shown in 1860 a fac simile of a portion of Tischendorf's codex, it is not unintelligible that he should pronounce it to be his own work, or that he should persevere in this statement, neglecting the evidence on the other side.

In our next number we propose to state some of the principal reasons in favor of the antiquity of the Codex Sinaiticus.



The Chair of Theology.

[This position we have rather been elected to by others, than arrogantly assumed of ourselves. Studious young men, in and out of orders, are adopting the custom of asking us for information and advice respecting a course of theological study, the choice of books, and the like. The thought has occurred, that it would be for their advantage, and our convenience, to throw such remarks as we are able to offer into a systematic form, once for all, that our correspondents may be referred to a standing document.]

THE word *theology* is compounded of two Greek words, which signify together, *speech concerning God*. But speech implies knowledge, and λόγος is not only the *word* which expresses the conception, but may mean the *conception itself*. Accordingly the termination *logy* is very extensively employed in our language to signify the *science* of that which is named in the other part of the word. We have, for instances, *anthropology*, the science of man; *ethnology*, the science of nations; *zoology*, the science of animals; *phytology*, the science of plants; *physiology*, animal or vegetable, the science of the *nature* of animals or vegetables.

There is no presumption necessarily implied in the notion of a science of God; since science is only exact knowledge, the knowledge of God is indispensable to our welfare, and the more exact it is, the more beneficial. The consideration of the necessity of this knowledge implies the possibility of it, since nothing is naturally necessary which is impossible. We must, however, be on our guard against irreverent dependence upon our own powers, and against irreverent curiosity, remembering that we can know, and ought to desire to know, concerning God, only so much as it may please Him to show.

Besides the benefit of this knowledge to the individual, there arises a benefit to the community. Disagreement in opinion implies imperfection of knowledge, since men cannot disagree concerning what they really know. The advance of theology towards perfection has, therefore, a direct tendency

to promote unity in doctrine. It appears from these considerations, not only that theology is possible, but that the pursuit of it is lawful and praiseworthy.

Since Christians believe that God has manifested Himself not only in nature, but also in revelation strictly so called, an obvious division suggests itself at the outset between what has been termed *Natural Theology*, or what may be known of God apart from revelation, and *Christian Theology*, or the science of what is taught concerning Him in revelation.

The possibility of the former has been denied, on the ground that a finite universe cannot manifest an infinite Being. The principle, however, is assumed too hastily. To say that what is finite is not an adequate mirror of what is infinite, is right; but the conclusion does not follow. The universe exists; and the power which must have brought it into existence, and on which it rests, is Divine. The universe is perfect, and perfection is an effect of Deity alone.

The Christian Scriptures themselves acknowledge the possibility of (what for want of a better word we term) Natural Theology. Rom. i. 20. "The invisible things of him from the creation of the world, being reasoned of *νοούμενα*, by means of the things that are made *τοῖς ποτήμασι*, are clearly seen *καθορᾶται*, even his eternal power and godhead *θειότης*." Here are set forth four things:—

(1) The *means* of Divine knowledge, the *things that are made*.

(2) The *method*, which is the use of the *νοῦς*, the *reason*, which Chrysostom (Homil. lxix. in Matth.) calls "the king of the body," and Macarius (Homil. vii.) *the eye of the soul*, and (Homil. xl.) *the charioteer, which puts to the thoughts, the steeds of the soul, and holds their reins*.

(3) The *objects*, *His invisible things, His eternal power and Godhead*, the power which called forth and upholds *τὰ ποιήματα*, the *Godhead* which renders Him worthy of supreme worship.

(4) The *nature and quality* of the knowledge, which is *clear sight*, *καθορᾶται*, the *κατά* in composition here strengthening the notion of the verb.

Since, however, we believe that God has actually appeared on the stage of creaturely action, and has thus directly revealed Himself, we are not dependent on nature even for our knowledge of His existence, and we have a far more advantageous display of His character. If God has acted and spoke before us, there can be no question of His existence; we have only to ask, what has He done, and what has He said? To answer this question is the aim of Christian Theology.

Christian Theology deals exclusively with revelation. The Bible is the record of revelation, and bears the same relation to theology which nature does to the science of nature, or one particular department of nature—plants, for instance—to botany or phytology. This truth has been largely overlooked by theologians, many of whom have mingled philosophical reasoning, more or less accurate, and in greater or less measure, with the teaching of Scripture. But when the way is once cleared by the establishment of the didactic authority of Scripture, Christian Theology has no more to do with philosophy than with geometry or astronomy. It belongs to a separate department. Since, however, it is a science, and all science has a method, we have to inquire for the method which is proper to Christian Theology. All theological procedure, in reference to particular doctrines, is capable of reduction to the general form of a syllogism. For instance, let the question be the nature of the Holy Spirit, and we may reduce the legitimate process to the following :—

Major : Whatever Scripture teaches is true.

Minor : Scripture teaches the personality of the Holy Spirit.

Conclusion : The Holy Spirit is a Person.

Actually to state the syllogism in every process of the kind is, of course, unnecessary, and would only be cumbrous trifling. Yet some such syllogism is always supposed. On examination of the above we find that the major and the minor are to be established in different ways. The

major rests on the doctrine of the *Canon of Scripture*, which again deals with the necessity and the existence of a *Rule of Faith*, and defines the *Books* which belong to the Canon. It is also necessary, for the perfection of this definition, that the *text* of each of the books should be accurately ascertained, which is the office of *Biblical Criticism*, the science of manuscripts, ancient versions, quotations in the Fathers, and the like.

The doctrine of the Canon is a branch of the wide subject of *Christian Evidences*, whose aim is to vindicate the claims of Christianity as a Divine revelation, and which in the end avails itself of all the results of theology hitherto, of the *History of the Church*, the character and experience of individual believers, and the general influence of Christianity on society and the welfare of mankind.

The minor proposition of our syllogism presupposes the preliminary work of *Biblical Hermeneutics*, whose handmaids are *Sacred Geography*, *History*, and *Archæology*. Then, if the teaching of the various passages is literally *uniform* and *explicit*, all that is necessary is to classify them and state the result. But in proportion to the existence of *implication*, which is largely found in Scripture, a necessity arises for the construction of a theory which will satisfy the phenomena. Or, if there be, as often happens, *apparent mutual divergence* of teaching, *corrective comparison* of the passages must be employed. If many passages clearly teach the same doctrine, all that we have to do is to state the result, and the evidence is cumulative. But if the doctrine is implied, or there is *apparent divergence*, the mental process takes its character from the nature of the case, and may be instinctive, or one of obvious ratiocination.

Take, as an instance of apparent divergence, the teaching of several passages on the Person of Christ. Here, He is called *the Son of God*; there, to prevent confounding Him with others, to whom a similar name is applied, He is distinguished by the title of *the Only-begotten*. To set forth the pure and heavenly character of His generation, He is called *the Word*; and the eternity of His generation is not

only implied in the very nature of that Word, but appears also in the appellation *the radiance*, ἀπαύρασμα, of *God's glory*, the exact image, χαρακτήρ, of *His substance*. Again, from many passages of the Gospels, taken alone, which attribute to Him creaturely limitation, we might suppose Him a mere man. But we are set right by others; such, for instance, as Philipp. ii. 6, 7, which tells us that He *was originally in the form of God*, but *emptied Himself* ὃς ἐν μορφῇ Θεοῦ ἱσαρχῶν . . . ἑαυτὸν ἐκένωσε. The result of this *corrective comparison* is the doctrine of the one Person and the two natures of Christ, of one Divine Person in different conditions.

The above processes have sometimes been called by the name of *Induction*; and it has been said that theology follows the inductive method. But they are very far from corresponding to the definition of induction which is given by John Stuart Mill, *System of Logic*, Book III., chap. ii. "Induction is that operation of the mind, by which we infer what we know to be true in a particular case or cases, will be true in all cases which resemble the former in certain assignable respects." There is no such process employed in finding the minor of our syllogism, and the name accordingly is to be rejected. The work of the theologian here is to classify the passages which bear directly or indirectly on a given subject, and after developing their implications or reconciling their apparent contradictions, if necessary, to make a clear general statement of their doctrine. This *generalization*, which is the central and characteristic work of Christian Theology, gives the minor of the syllogism.

It is the part of the true theologian, before drawing his conclusion, to compare the minor at which he has arrived with the results of other workers, on the widest scale, with that Christian doctrine which has prevailed everywhere from the beginning. If his result agrees with the other, it receives the strongest confirmation; if it *in essence* differs, there arises not only a forcible *argumentum ad verecundiam*, but a probability, amounting almost to certainty, that he is in the wrong.

The reader may find some excellent remarks on this subject in the Introduction to Chillingworth's "Religion of Protestants, a Safe Way to Salvation." We refer him also to the opening of the fourth chapter in Book II. of Dr. J. Pye Smith's "First Lines of Christian Theology." Even Dr. Priestley, when he made his unfortunate appeal to Anti-Nicene antiquity, and thus rashly challenged the worshippers of Christ, implicitly acknowledged the same principle. On this subject there have arisen two warm controversies; the one with the Romanist, who exaggerates the authority of the Church to practical co-ordination with that of Scripture; the other with the Ultra-Protestant, who considers the individual competent to ascertain Christian doctrine, without regard to general consent. Sound theology regards the Bible as the authoritative manual of reference which the Church carries in her bosom.

It will probably now be acknowledged by the candid reader that true theology is not exposed to the objection of being a dry and unprofitable pursuit, or an imposing tyranny. For immediate purposes of practical devotion, it is, of course, less suitable than the original warm utterances of Scripture; yet even to devotion it indirectly affords no unimportant aid. Then, instead of being a tyrannous deceit, it rather exposes in their true colors the false and unrighteous dogmas with which men have adulterated the truth, misrepresented God, caricatured Christianity, brought the conscience into bondage, and driven men to the miserable refuge of infidelity. It delivers from this grievous yoke. Thoroughly scientific in spirit, it claims only a secondary authority based on that of revelation; and the humility which it requires is the humility of the true philosopher, the wise submission of the understanding to the facts which have been disclosed by the Author alike of nature and of the Faith.

The Christian Year.

BY A CLERGYMAN.

Quinquagesima Sunday.

“He that loveth not knoweth not God; for God is love.”—1 John iv. 8.

SINCE the Collect and the Epistle for this day both bring before us that charity “without which all our doings are nothing worth,” it is desirable to contemplate the Fountain of it in God Himself. God’s character is of the utmost importance to us. We are in His power as creatures, and as worshippers our characters are certain to be moulded by His. It is of no less importance to society than to individuals. Unless there be something in it which is capable of becoming the foundation of a righteous human society, and of maintaining such a society when founded, there is no possibility of our living together in peace. But if God is a Fatherly King, we may expect a family where all will love as brethren, an everlasting kingdom, under His righteous and gentle government.

Very legible characters of benevolence are written on Nature and in Providence. Yet *all* that we see is not easily reconcilable with our notions of a perfect Deity. Nature and Providence have both their dark mysteries. Revelation clears up much which was obscure, but it also brings new mysteries into view. If the telescope resolves some of the old nebulæ, it gives to others a more dubious aspect than before, and brings new ones, as yet insoluble, within the field of vision.

No one among mortals has ever had better opportunities of knowing the truth on this high matter than the Holy John, Apostle and Evangelist, the friend of his Master, who reclined on Jesus’ breast at the supper, and who stood by the cross.

Like an eagle he soared, with face turned toward the sun, undazzled with the splendor. Returning to his expectant brethren, he thus reports the result : *God is light, and in Him is no darkness at all* ; and then, lest we should suppose it a cold, cheerless, merely intellectual light, he adds that genial warmth is inseparable from it. The *message* he was commissioned to deliver to the Church was this : *God is light, and God is love* ; the light of truth and the warmth of love indissolubly blent in one eternal glory. This message is, in the highest sense, *the Gospel*, the glad message, the principle and basis of all which is entitled to the name.

I. Love is an attribute of a *person*, and we have, therefore, here, a clear revelation of God's personality. He is not a thing, or a principle, but a Person, or a unity of Persons. The love which is here affirmed of God, is affirmed of that Divine nature which belongs equally to the Father, the Son, and the Holy Ghost.

God is not solitary. In eternity He dwells not alone. Ere a star had shot a ray across the darkness, or a seraph had bowed before the throne, there was a Divine Society, held together by mutual and ineffable love. Since love must have an object, that Object each of the Persons of the Trinity was to the rest. The Father loveth the Son, the Son the Father, and the Spirit is the Object of a love from both, which He constantly returns to the Father and to the Son.

The very name of *Father* involves love. The Father loves the Son as the exact Image of Himself. Love moved Him to creation ; and in the Son He loves the creature, the work of His Word. Christ's Sonship is the ground of ours. The mysteries of Nature and Providence, however great, are in some way consistent with the character of the Father ; and this will at last be made clear to all who, during this present season of trial and perplexity, hold fast their faith that *God is love*.

The Son returns the Father's love, and this He desires the world to know. He imitates the Father, fulfils His will, and

always "doeth the things which please him." Thus He reveals the Father to the world. His death is an obvious and glorious manifestation of love. In the light of that death we shall, if we are wise, regard all mysteries, and believe stedfastly that *God is love*.

The Holy Ghost is the very Spirit of love, of the mutual love of the Father and the Son. It was "through the Eternal Spirit that the Son offered Himself without spot to God." The struggles of the mind, when searching for truth, or laboring under a consciousness of sin, are sometimes fearful. Then it is a celestial solace to know that the sorrowful experience is under the direction of the tender Physician of our souls, who inflicts pain only in order to health, and who, when the end is reached, "*healeth the broken in heart, and giveth medicine to heal their sicknesses. This Spirit maketh intercession within us, with groanings unutterable*. Then the mourner, relieved, learns by experience that what is true of the Father and of the Son is true also of the Comforter. *God is love*. In this spirit Christ comforted His disciples when on earth; and departing, *sent them another Comforter to abide with them for ever*. Therefore the Apostle beseeches his Roman brethren, not only *for the Lord Jesus Christ's sake, but also for the love of the Spirit*.

The prominent symbols of the presence and operation of the Spirit, mostly tend obviously in the same direction. After His resurrection, Jesus *breathed* on the apostles, in token of intimate friendship and Divine influence. They were so near Him, that they felt His very breath, and this gave them life and power. The *wind* of the Spirit is not driving or destructive, but genial and fostering. In the spring of the year, when nature awakes from her long slumber, and exchanges the robe of snow for green, when fountains are unsealed, the ploughshare gleams in the softened furrow, and after the gentle rain, the fresh primrose unfolds her brightness to the sun, amid the song of birds and beside the loosened stream, an influence secretly going forth, so gentle as to be imperceptible, yet of irresistible might,

has effected the marvellous resurrection and transformation, of which delighted men can give no other account than this—that *the wind has changed*.

When John the Baptist first received his commission, he seems not to have been fully acquainted with the evangelic character of Him whom he announced. He gave only a severe representation of the Christ as a holy Lord who would take vengeance on the ungodly. He spoke of the *wrath to come*, of an *axe laid at the root of the trees*, of *fire* that was ready to *devour the unfruitful tree and the chaff*. Yet what descended on Jesus? . A *gentle Dove*; for Jesus came to reveal the Godhead, and *God is love*. "If you would see the Trinity," says one of the Fathers, "go to the Jordan." There the Bird of love hovers over the obedient Son, and the Voice is heard pronouncing the Fatherly benediction.

II. *He that loveth not knoweth not God*. The relation between the two parts of the text seems to be indicated by the preceding verse: *Love is of God, and every one that loveth is born of God, and knoweth God*. The children of God are like Him, loving Him and loving one another; and since love knows love, the love which is in them enables them to know God.

The regenerate are *children of the Father*, whose eternal breast is the original fountain and abode of love. .As the Father loves the Son, they love Him as their elder brother, who prays *that the love wherewith Thou has loved Me may be in them, and I in them*. As the Father hath forgiven all of them for Christ's sake, it is their part to forgive each other, and live in mutual love as brethren.

The regenerate are *brethren of Christ*, in whose image they are newly created. They partake of His love toward the Father, and have received from Him *a new commandment, that ye love one another, as I have loved you*. It is called a new commandment, because Christ's love, on which it is based, is new and unexampled in the world. So when the disciples began to observe it, their love was so extraordinary

that it excited wonder. *See how they love one another.* And men knew that they were disciples of Jesus.

The regenerate are *creatures of the Spirit of Love*. By Him they are anointed, illuminated, quickened. From Him they have received a *Divine nature*. Is He a genial, fostering breath? *So is every one that is born of the Spirit*. The Dove that descended on Jesus is hovering near them; and *the fruit of the Spirit is love*.

The love which is in the regenerate enables them to know God. The knowledge of God is called our eternal life. To know that we are not in the hands of fate, of nature, of chance, or of indifferent and cold omnipotence, but in the hands of a Father; to feel His love revealed in Jesus; to know that every good thought within us, every upward aspiration, is due to the love of the Spirit, who has constant access to our hearts, and a blessed union with them—this is to have eternal life. To know that God is, of whose glory creation is but the shadow, whose perfection boundlessly surpasses the loftiest idea of excellence which has entered mind of man or seraph; to know that His glory is not pent up or concealed, but ever shines forth in the face of Jesus in order to bless the adoring congregation of the just, and bring them to the likeness of itself—this is eternal life. But this knowledge is of love; by love only can love be known. If we feel the warmth of the heavenly Sun, we enjoy His illumination also.

No man hath seen God at any time; the Only-begotten Son which is in the bosom of the Father, He hath declared Him. He declares Him, because he knows Him; for love is the interpreter of love. And the greater our likeness to Christ, that is, the more loving we become, the clearer and the more enlarged will be our knowledge of God, the better shall we be qualified to receive the revelation He makes. Every degree of love's growth is a step nearer God, and brings into clearer light the heights on which He is enthroned. In order to this knowledge of God, our natural affections were given, and were intended for stepping-stones to eternal life. A man whose heart has been enlarged and softened by children, is

ready to understand *the Lord's great mercy unto them that fear Him*. A man who shuts not up his compassion from the wretched, can best appreciate the love of Christ in dying for us, and *enter into his Lord's joy*, when His intervention shall have proved successful. So he who is able to comfort his fellows, knows somewhat of the love of the Blessed Spirit, the Comforter.

The negative is true also. *He that loveth not, knoweth not God*.

A man who is in despair on account of sin, who conceives of the Ruler of the world as austere and vengeful—has fear, not love. God is not a mere just maintainer of law, for law itself is based upon love, and is ever subject to it. Look at the cross of Christ; see there that God is our Father, and receive light and peace into thy bosom.

This negative is sometimes illustrated by *theological theorists*. We have all some *power*, and can conceive of power unlimited, a Being all will, influenced by no considerations external to Himself. But let us beware of exalting this conception to the throne of the universe. An Omnipotent Sovereign, lawlessly deciding the eternal destinies of mankind, may be terribly sublime, but cannot be venerable. This is not the God of the Catholic Christian. We have all some small measure of *intellect*, and can conceive of a being wholly intellectual. Neither must this conception be lifted up to Divine supremacy. A speculator, coolly calculating concerning everlasting joys and everlasting misery, as if the future history of living men were a problem in mathematics, is not the God of the Catholic Christian. No, brethren, a cold heart knows God no more than the icicle the sun or the breath of spring. What is noblest in us, and what is most attractive and venerable, is but a faint shadow of Divine perfection. Yet, faint as it may be, it is the basis of Divine revelation. Power is not our best; nor is intellect; our greatest endowment is love; and he who has it knows that God's almighty arm is guided by unerring wisdom, but that both are the servants of His love. This old and everlasting Gospel remains unaffected by all the errors of the day. He

with whom we have to do, the ground of our existence, and the Lord of conscience, is *the God and Father of Our Lord Jesus Christ*.

Are there some of us to whom this doctrine of St. John sounds like faint echoes of music from some remote and inaccessible shore, which can be very interesting or intelligible only to men of a peculiarly refined mental constitution, or to initiates into saintly mysteries? If we think so, we are wrong. The further we are from this lofty but most practical truth, the further from our own true destiny. Nor is the path to that region untraceable by mortal feet. It has often been trodden by men like us. It may be trodden again, by every one of us, if we will. The top of the patriarch's ladder may be lost amid the clouds which surround the Ineffable Splendor, yet the foot of it is planted firmly on the soil. Here it rests on the hearth, here beside the altar. Would you know God, then cherish every tender domestic feeling, use all neighbourly kindness and Christian charity. Each of these is a mirror of God. Of them all may we say as Christ said of one. If we, *being evil*, have these good things amongst us still, if these embers of grace are smouldering here in this so distant region, then what must be the flame in Heaven! *How much more! How much more!*

The Preacher's Finger-Post.

CHRISTIAN PIETY IN RELATION TO THE FUTURE.

"Your father Abraham rejoiced to see my day: and he saw it, and was glad."—John viii. 56.

In this chapter Christ charges the Jews with a cardinal sin, namely, *judging spiritual*

things by carnal principles. "Ye judge after the flesh," (ver. 15). This was their fundamental error in interpretation. In this chapter He speaks to them of three spiritual things—*spiritual freedom, spiritual death, and spiritual vision*. Each

of these they mis-understood, because of their cardinal canon of interpretation. They understood Christ to mean by His statement in the text, that Abraham had seen Christ with his material eye; whereas, Christ meant spiritual sight. The text leads us to consider ;—*the aspect of Christian piety in relation to the future, and we infer—*

I. THAT CHRISTIAN PIETY TURNS THE SOUL TOWARDS THE FUTURE. It turned Abraham's mind "to the day of Christ." This refers undoubtedly to Christ's incarnation, personal ministry, and spiritual reign. Nineteen long centuries rolled between Abraham and the period of Christ's incarnation. Still he saw it. Christian piety does two things in the mind in relation to the future. First : *It gives an interesting revelation of the future.* Science, poetry, literature, shed no light upon the on-coming periods of our being ; but the Bible does. It opens up the future history of the race to us, &c. Secondly : *Christian piety gives a felt interest in the blessedness of the future.* It gave Abraham a felt interest in the day of Christ. It gives the good a felt interest in the glories that are coming. And what glorious things are on their march. We infer—

II. THAT CHRISTIAN PIETY FASTENS THE SOUL UPON CHRIST IN THE FUTURE. "My day." To the godly, Christ is everything in the future—"The glory of their brightest days, and comforts of their nights." Do the rivers point to the sea ? Does the needle point to the pole ? Do the plants point to the sun ? Does hunger cry for food ? Does life pant for air ? Even so does the heart of Christian piety point to Christ in the future. To us Christ has a day in the future, His universal day on earth, the day of His glorious revelation at the Judgment. We infer—

III. THAT CHRISTIAN PIETY BRINGS JOY TO THE SOUL FROM THE FUTURE. It made Abraham glad. He was glad with a *benevolent* gladness, he knew the world would be blessed by Christ's advent ; he was glad with a *religious* gladness ; he knew that God would be glorified by His advent. Several reasons might make us glad when we think of the coming day of Christ. (1) In His day there will be a solution of all difficulties. Everything will be explained. (2) In His day there will be the termination of all imperfections, physical, mental, spiritual. (3) In His day there will be the consummation of unending

blessedness. "They shall hunger no more." &c. Learn from this subject—First: *The congruity of Christianity with the prospective tendency of the human soul.* The soul is everlastingly pointing to the future. Christianity meets this tendency, ministers to it, satisfies it. Learn—Secondly: *The antidote of Christianity to the forebodings of the soul.* Some souls are constantly boding evil, and well all ungodly souls may. Christianity lights up the future. We learn—Thirdly: *The supplies of Christianity to the highest aspirations of the soul.* Wonderful is the good after which some souls are aspiring in the future. The present and the material have lost for them their attractions. They have done with them; they have thrown them away as boys who have sucked the orange throw away the peel. Christianity meets these loftiest aspirations. Man cannot aspire after anything higher than that which Christianity supplies; "Eye hath not seen, ear hath not heard," &c.

THE REMARKABLE IN CHRIST
AND THE IMPROPER IN HIS
HEARERS.

"And while they abode in Galilee, Jesus said unto them, The Son of man shall be betrayed into

the hands of men: and they shall kill him, and the third day he shall be raised again. And they were exceeding sorry."—Matt. xvii. 22, 23.

We have already noticed a passage so parallel to this (Matt. xvi. 21—23.)* that it is somewhat difficult to strike from this a new line of thought. If we look at the words in order to illustrate two things, *i.e. something remarkable concerning Christ, and something improper concerning His hearers*, the difficulty may be obviated, and some practical ideas may be developed.

I. SOMETHING REMARKABLE CONCERNING CHRIST. Two things here are very remarkable. First: His *designation* of Himself—"Son of man." Why should He call Himself the Son of Man? Is not every man the son of man? Are not all the common offspring of the first one man? (1) Men, generally, are the children of certain races. All modern men, for instance, identify themselves with some or other of the chief races, such as the Asiatic, the European, the Ethiopic, &c.; and they have the physical peculiarities of these great families. In contra-distinction to this, we may suppose that Christ was an *ideal* man

* See Homlist, vol. I. new series, p. 615.

physically. He was, in His corporeal organization, what the original man was, and what God intended a man to be. (2) Men, generally, are the children of certain countries. They have national characteristics and predilections. They live in, and for, their Fatherland. Nationality, in them, is often stronger than humanity. They would sacrifice themselves, and other nations, for the interest of their own. In contradistinction to this, Christ was a cosmopolitan. The round earth was His country, and all men were His fellow-citizens. He lived for MAN, not for nations. His sympathies grasped the world. In this sense He was an ideal citizen of the earth. (3) Men, generally, are the children of sects. They are born, and brought up, in connexion with some religious sects. They are, to a great extent, the creatures and organs of a religious system. Their religious intellect is tied to a creed. Their religious enthusiasm is bounded by sectarian limits. In contradistinction to this, Christ's ideas came directly from the Divine and Everlasting Fountain of Truth. The Church He lived in and for, was the Kingdom of Heaven. He was an ideal religionist. "God is a Spirit," said He, "and they," &c.

Secondly : *His future knowledge of Himself.* This is a very remarkable thing. He here foresees His Betrayal, Crucifixion, and Resurrection. Two things here are suggested in favor of His superhumanity. (1) His power to attain such a knowledge suggests this. It is not given to men to know the future of their life. Even the morrow is shrouded in mystery. But Christ saw the whole of His future. The mystery of all future ages was open to His eye. (2) *His power to bear this knowledge suggests this :* Had we a revelation of even the future of one week, I question whether it would not paralyze our energies. But Christ sees His Betrayal, Crucifixion, and Resurrection, hears the facts, and talks about them.

II. SOMETHING VERY IMPROPER CONCERNING HIS HEARERS. It is said they were "exceeding sorry." Why were they sorry? Unless they were sorry on account of the enormous human wickedness which was involved in the coming sufferings of the Son of God, which is by no means likely, their sorrow was manifestly improper. What then was their sorrow? First : *Was it the sorrow of sympathy for themselves?* Did they tremble at the loss which they them-

selves would sustain at His departure. It is likely they did. But even this sorrow was wrong, inasmuch as the very facts concerning His future life, which He had just stated to them, were essentially necessary to their own happiness. Poor short-sighted men, we often regret the very loss which serves our highest interest ! Secondly : *Was it the sorrow of sympathy for their fellow-men ?* Did they think of what their contemporaries would lose by the departure of Christ from the world ? and did this make them sad ? If so, their sorrow was improper, for His crucifixion, &c., was the only power which could truly help the world. Third : *Was it the sorrow of sympathy for Him ?* Did they feel commiseration for Him on account of the dreadful agonies which awaited Him ? If so, then pity was ill-bestowed. In His greatest agonies He was not an object of pity, but of admiration. He was not a sufferer from necessity, but from choice. To the women who saw Him bear His cross by the way he said, "Weep not for me," &c.

CHRIST AT GENNESARET.

"And when they were gone over they came into the land of Gen-
nesaret. And when the men of

that place had knowledge of him, they sent out into all that country round about, and brought unto him all that were diseased ; and besought him that they might only touch the hem of his garment : and as many as touched were made perfectly whole."—
Matt. xiv. 34—36.

THE storm is over, the agitated minds of the disciples are hushed in peace, and the little ship, with its precious cargo, has safely reached Gen-
nesaret. The designation "land of Gen-
nesaret" was given to the western shore of the lake. According to Josephus, the district extended thirty furlongs in length, and twenty in breadth ; the climate seems to have been exceedingly mild, and the soil fertile ; to this delightful spot Christ now retired. The practical lessons of this incident are few but important ; we shall do little more than state them.

I. THE ADVANTAGE OF SEIZING OUR OPPORTUNITIES.

"*When the men of that place had knowledge of him, they sent out unto all that country,*" &c. His appearance there, perhaps never again to occur, they seized at once ; they caught the tide of mercy at the flood. It was their hour and they used it rightly. There are auspicious crises in every man's history, which, if promptly seized, and

rightly used, would bless our being for ever. These neglected, destiny darkens. (1.) The period of early sensibility is an auspicious crisis. (2.) The period of moral impression is an auspicious crisis.

II. THE INFLUENCE WE ARE CAPABLE OF EXERTING FOR GOOD. These men of Gennesaret, not only personally availed themselves of the blessing, but "they sent out into all the country round about, and brought unto Him all that were diseased." Through them, multitudes who otherwise would have remained ignorant of His appearance, and suffering in their afflictions, got the intelligence of Him and were relieved. What these men did is the duty of all : (1.) To inform their neighbourhood of Christ's presence in the midst of them. (2.) To persuade their neighbours to avail themselves of His help.

III. THE PRINCIPLE WHICH MEASURES OUR SUCCESS. "*They besought him that they might only touch the hem of his garment : and as many as touched were made perfectly whole.*" Wonderful faith was this ! They did not expect any manifestation or effort on Christ's part. They did not expect the striking of the

hand on any place as Naaman did (2 Kings v. 11). Their touch of His garment they felt to be enough. How came they to this faith ? Perhaps they had heard of the woman with the bloody issue, who probably lived in that district, who was cured by touching the hem of His garment. But great as was their faith, the success they met with was exactly equal to it : they believed that touching the hem of His garment would do it. "*As many as touched were made perfectly whole.*" The result was measured by their faith ; so it ever is : great faith will achieve great things ; it ever has done so, and so it will again. Virtue stream through every avenue of the universe from Christ ; and the touch of faith will bring it to our being.

MERCY, NOT MERIT.

"Understand, therefore, that the Lord thy God giveth thee not this good land to possess it for thy righteousness ; for thou art a stiff-necked people."—Deut. ix. 6.

THE text suggests that mercy and not merit is the cause of all the blessings of our being.

I. THIS IS TRUE OF OUR SECULAR POSSESSIONS. All the blessings connected with

our lot in life come not because of our righteousness, for we are a "stiffnecked people." If we say that our comfortable homes, our freedom from temporal anxiety, and our possession of a competency, have come to us as the result of industrious efforts and economical habits, that they are our reward for honest labor—our reply is—First: *That to such a reward we have no right.* We are sinners, and justly deserve not only destitution but destruction. We reply—Secondly: *That both the materials of labor, and the power to labor, which have brought us these comforts, are to be ascribed to His mercy.* It is He that has given us the earth whereon to labor, and the energy with which to work. "His constant visitation preserveth our spirits."

II. THIS IS TRUE OF OUR RELIGIOUS ADVANTAGES. We have Bibles, we have sanctuaries, we have religious literature of every grade and excellence. This is our distinction as a people; millions upon millions have them not. Why have we Britons these? Because of our merit? No! We are "astiffnecked people." They are to be ascribed to mercy alone. "The tender mercies of our God have visited us."

III. THIS IS TRUE OF OUR CHRISTIAN EXPERIENCE. We have been called from darkness to light, to an experimental knowledge of the truth of Christ. We know from a blessed consciousness, what the pleasures, the loves, the aspirations, the hopes and fellowships of true religion are. Why were we made partakers of this character? Millions, even around us, are still in the gall of bitterness, and the bond of iniquity. Was it because of any merit in us? No! We were "a stiff-necked people." It is all in mercy.

IV. THIS IS TRUE OF OUR SPIRITUAL USEFULNESS. Have we rendered any service? Have we given truth an impulse in our age? Have we extended in any measure the spiritual empire of the Son of God? Are we ministers, and have we won many souls to Christ;—authors—and by our writings dissipated pernicious errors, woke up earnest inquiry, and led souls into the domain of truth? Whatever our success in this direction, why has it come to pass? Because of our merit? By no means. It is all of mercy. "Not by might, or by power," &c. "Paul plants, Apollos waters, &c."

V. THIS IS TRUE OF OUR HEAVENLY INHERITANCE. We

look forward to "an inheritance, incorruptible, undefiled, and that fadeth not away."

We hope to be there one day; there, in one of the "many mansions" of our Father's house. But shall we have it by our own merit, on account of our own righteousness? By no means. It is all of mercy.

Brothers, this doctrine should humble us. We have nothing whereof to boast. However elevated our station in life; however distinguished our excellence of character; however brilliant our triumphs in the cause of Christ, we have nothing whereof to glory. We ascribe all, not to our righteousness, for we have none, but to the free grace of Heaven. Let this doctrine encourage us. However imperfect and unworthy in character, let us not sink into despair under a sense of corruption, since salvation from every evil is all of mercy. Let us be inspired with adoring gratitude, for all we have and hope to be we owe to the mercy of Heaven. "Bless the Lord, oh, our souls!" &c.

THE PATH TO GODLINESS.

"All the ends of the world shall remember and turn unto the LORD: and all the kindreds of the nations shall worship before thee."—Ps. xxii. 27.

THIS passage leads us to consider *the path to godliness*, and

that there are three stages in the path to perfect godliness.

I. REMEMBRANCE is the FIRST stage. "The world shall remember." Remembering implies *subjects*; things that we recall to mind. What are those things, the memory of which tends God-ward? First: *The memory of what God is, and what He requires.* Secondly: *The memory of what we are, and what we deserve.* Thirdly: *The memory of what Christ has done, and how we should act.*

II. TURNING is the SECOND stage. Godliness begins with the intellect—with thought and memory. "I thought of my ways and I turned my feet into thy statutes." The mind, dwelling upon these subjects, generates emotions in the heart that determine the will, and the soul turns to the Lord. First: *Turns in profound contrition.* Secondly: *In earnest prayer.* The soul in its depraved state is going away from the Lord; thought arrests it, and brings it back.

III. WORSHIP is the THIRD stage. "Shall worship before thee." Worship is a loving self-surrender of the soul to God. It is the soul absorbed in the sublimest reverence, adoration and

praise. It is the soul delighting itself in the Lord, and chanting evermore, "Whom have I in heaven but thee, or on earth that I desire beside thee," &c. This is heaven. This is the path of godliness not only for an individual, but for the nations and the world. It is not until all the tribes of humanity properly remember the Lord, that they will turn unto Him, and worship before Him.

A JOYFUL SYLLOGISM.

"Because thou hast been my help, therefore in the shadow of thy wings will I rejoice."—Ps. lxxiii. 7.

I. THE CAUSE. Here is—First: *A grateful memory.* "Thou hast been my help." When grace comes, it comes to the whole soul; a new retrospective power is given as well as a prospective one. One glad necessity of the new life is, "Thou shalt remember all the way," &c. Unbelief, on the other hand, has a bad memory. "They soon forgot his works." (Ps. cvi. 13.) Secondly: *A personal possession.* "Thou art my God." The soul lifts its hand, not to grasp abstract truth, nor a doctrinal system, but a personal God. Mix in holier company, rise to higher employments, the Christian

may and shall; but to rise to higher rank is impossible, for here and now we are *children of God* by faith in Jesus Christ. Thirdly: *A present joy.* How precarious the present life of man! Riches fly, comforts die, friends fail, thrones reel, crowns fall, death levels; but those things which cannot be shaken remain. (Heb. xii. 27.) "Thy lovingkindness is better than life."

II. THE EFFECT. "Therefore," &c. Three ideas will illustrate this:—First: *Refuge.* "Thou art my hiding-place; thou shalt preserve me from trouble." "The name of the Lord is a strong tower," &c. This refuge is ample, accessible, and friendly.

"Rock of Ages cleft for me," &c.

Secondly: *Rest.* God is our resting-place. We are invited to enjoy it by the Saviour. (Matt xi. 29.) And many have said with tearful gladness, "Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee." This rest is reciprocal; we go to Him, He comes to us. "This is my rest for ever." (Ps. cxxxii. 14.) Wonderful fellowship! The helpless leaning on the helper; the sinful on the sinless; the aching, guilty head, resting on the bosom of Christ.

Thirdly: *Residence*. God is our dwelling-place. He has been so in all generations. He has two thrones; the highest heavens, and the humblest hearts. (Isa. lvii. 15.) (1.) The heart is the dwelling-place of Christ. Paul prayed that Christ might dwell in the heart by faith. (Eph. iii. 17.) (2) Of the Spirit. "The Spirit of God dwelleth in you." (Rom. viii. 9.) (3)

Of the Word. "Let the word of Christ dwell in you richly," &c. (Col. iii. 16.) (4) Of the source of practical obedience. "He that keepeth his commandments, dwelleth in Christ and Christ in him." (1 John iii. 24.) Glorious hope for the needy; refuge, rest, and residence are found under the shadow of the wings of the Almighty.

H. T. M.

The Pulpit and its Handmaids.

CHIVALRY.

The ideal of chivalry, which Spenser has thus described,

"Nought is more honorable to a knight,
Nor better doth besem brave chivalry,
Than to defend the people in their
right,
And wrong redress in such as wend
awry."

has much in it to command our admiration. To battle against *wrong*, in a spirit of *righteous* and *generous* heroism, is, of all services, most honorable and Divine, so far as it goes. The great mistake, however, of the chivalrous knights of these times, was this—their attempt to crush the wrong by violence. By the lance, the sword, and the battle-axe, they sought to put down that spirit of injustice and rapine that roused the indignation of their manly natures. This was a mistake that neutralized their efforts, and blackened the history of their exploits. This, alas, is the huge mistake of ages, a mistake which is being constantly committed even by the most enlightened nations of our own times

—a mistake, too, by which the kingdoms of the earth are tossed about on the unresting, tumultuous, and *bloody* sea of civil and national wars.

The attempt to put down wrong by *violence*, we hold to be just as absurd as the attempt to break stones by argument, thaw ice by love, or to govern the steam engine by the Ten Commandments.

THE RELIGIOUS ELEMENT.

The religious element is the strongest power in human nature. It may, alas, it often is, so *overlaid* by sensuality and worldliness, and remains so dormant, that men may even doubt its existence. Rut let it be *roused*, and every other power in life shall be to it only as a straw to the avalanche. Let the general awake it in his army, his men will fight with the desperate energy of Cromwell's battalions. Excite it, and then "Deus vult" shall be a talismanic watchword that shall lead men and women, not only to burn their own children in the flames, but mutilate their own flesh,

and immolate their own existence. The force of this religious element in man, is the strongest of all arguments for a God. Does not the eye imply light? the ear sound? Do not the appetites imply provisions? Do we not in Nature find supplies exquisitely suited for all our physical organs and natural cravings? And can it be, that the *deepest thirst* of man's soul is for a God, and there is no God? Impossible! All analogy denies it; all our intuitions raise their protest against the impious thought.

THE PHILOSOPHY OF CREDULITY.

How comes it to pass, that men, in many cases sensible and enlightened, are so credulous and dupeable in connexion with religion? There must be some cause, and that cause must be *universal*, for the phenomenon is universal. What is it? It can only be accounted for on the supposition that the religious element has a vital relation to the *mysterious*. Our senses bring us into connexion with the *material* universe, our *intellect* brings us into connexion with the *reason of things*, but our *religious sentiment* brings us into connexion with *God, the Incomprehensible One*. The soul has an instinct for mystery, a *craving* for it. It sees mystery everywhere. It is a haze, enfolding the minute and the vast, a dark sea on which the universe floats. It is an ubiquitous spirit. The soul when excited, lives, revels, and worships under its mystic shadows. Man must have mystery, he *cannot* do without it. To talk against mystery is to talk against your nature, against the universe, against God. It is in mystery that the soul catches its poetic raptures, and kindles its lamp of piety and devotion.

THE USE OF HISTORY.

History gives us power over the great men and tyrants of past ages.

Those ruthless warriors, intolerant ecclesiastics, crafty statesmen, and despotic kings, who struck terror into the heart of their age, history drags as *miserable* criminals to the bar of our judgment. They stand before us as prisoners, and we pronounce a sentence dooming them to the execration of ages. We can sport with the monsters of the world in history, as we sport with beasts in a cage of iron. Their deadly fangs and claws, their savage look and ferocious roar, which threw their age into an agony of fear, alarm us not. If we shudder at them, it is with indignation, not with terror; if we speak to them, it is with contempt, not with servility.

JUDGMENT, THOUGH DELAYED, APPROACHES.

Every judgment coming of Christ is as the springing of a mine. There is a moment of deep suspense after the match has been applied to the fuse which is to fire the train. Men stand at a distance, and hold their breath. There is nothing seen but a thin, small column of white smoke, rising fainter and fainter till it seems to die away. Then men breathe again, and the inexperienced soldier would approach the place, thinking that the thing has been a failure. It is only faith in the experience of the commander or the veterans which keeps men from hurrying to the spot again; till, just when expectation has begun to die away, the low, deep thunder sends up the column of earth majestically to heaven, and all that was on it comes crashing down again in its far circle, shattered and blackened with the blast.

It is so with this world. By God's Word the world is doomed. The moment of suspense is past; the first centuries in which men expected the convulsion to take

place at once; and even apostles were looking for it in their lifetime. We have fallen upon days of scepticism. There are no signs of ruin yet. We tread upon it like a solid thing, fortified by its adamantine hills for ever. There is nothing against that but a few words in a printed book. But the

world is mined, and the spark has fallen; and just at the moment when serenity is at its height, "the heavens shall pass away with a great noise, and the elements shall melt with fervent heat," and the feet of the avenger shall stand on earth.

REV. F. W. ROBERTSON, M.A.

IN MEMORIAM.

REV. RICHARD ALLIOTT, LL.D.

THE last days of 1863 were also the last days of him whose name we have inscribed, with gratitude and affection, at the head of this page. Richard Allott was born into this world in September, 1804, and into the great unseen world in December, 1863. Though he had thus only approached three-score years, all would, for some time past, have judged him a greater age, for hard mental toil and continual nervous excitement had long made his delicate and shrunken physique appear to be that of the old man. And now that he has gone where life has always the bloom of youth and the dew of the morning, it is fitting that the hands of some of his many students, in the three colleges of which he was successively theological tutor, should hasten to weave a wreath, or pile a cairn, or rear a monument to his memory. However much more worthily it ought to be done, and indeed, could be done by others, it is a sacred pleasure to us to be privileged here to record his *in memoriam*.

Dr. Allott studied for the ministry among the Independents, in Homerton and Glasgow; evincing, both at the Dissenting Academy and at the more pretentious University, a distinguished diligence and ability, one of whose early fruits was the honorable degree that he bore. Having afterwards, for some years, and with much success, held the pastorates of churches in the provinces and the metropolis, he was induced to become the President of the Western College, and thence was led first to Cheshunt, and finally to Spring Hill College, Birmingham. With his course at the two former colleges we are most familiar. At Plymouth he was surrounded by students who, in attainments and position, to-day rank as high as most in their denomination; and at Cheshunt he was mainly instrumental in raising a drooping, and invigorating what had become a very feeble institution. Its prosperity in his day, in many of those points where college vitality is expected to develop itself, is a worthy monument to his memory, and has had not a little to do with the fact

that now, under the influence of its present high-souled President, it is fulfilling a mission of which many colleges of older and larger growth might well be ambitious.

Dr. Alliott entered, with a very willing sympathy, into the temporal, mental, and spiritual circumstances of his students. He not unfrequently assiged from his own purse any that were poor, and strenuously exerted himself for the advantage of all. In this he was a contrast to many of the cold, distant, and ceremonious professors, whose influence students have often deplored, and languishing colleges have developed. Perhaps no tutor ever aimed so earnestly at making his students industrious. Sunrise, and even sunset, have found us listening to and transcribing his lectures—which continual verbatim transcribing, was, by the bye, a drudgery that no professor, who would live in the unclouded memory of his students, need imitate. These lectures were valued highly by a great majority of his students; some there were, of course, who infest colleges as well as churches, whose dismal Aristophanean tones were $\beta\epsilon\epsilon\epsilon\epsilon\epsilon\epsilon\epsilon\epsilon$, $KO'AE$, $KO'AE$. Such, however, were chiefly dyspeptic, indolent, or eccentric.

The value of his lectures arose from this. The eye of his mind was very keen, and the hand of his mind, especially when it held the knife of criticism, very agile. With two of the first philosophers of our time, J. D. Morell and Sir William Hamilton, he had the honor of a passage of arms, and their works, and those of a similar kind, were delicious prey to his voracious logical appetite. His Congregational lecture on Psychology and Theology bears witness to this. But this very point of his strength was the source of his defects. Logic, and that too of a somewhat formal type, was his tyrant, not his servant. And hence imagination, all spiritual analogies, and every form and phase of poetry, was as foreign to him as telegraphy probably is to the inhabitants of Timbuctoo. This was, doubtless, a deformity, and its influence was moral as well as mental. But though he had a metaphysical creed and habit, that, in many things, cramped and dwarfed him, Dr. Alliott was by no means narrow or sectarian in religious matters. As we are writing for the "Homilist" we are reminded that his was one of the first pens to commend publicly this magazine, and his subsequent gift of all its volumes to Cheshunt College library showed the continuance of his sympathy. The Biblical Liturgy, too, met with his warm approval and encouragement. We remember his saying that very early in his ministry he had the honor of being branded as a heretic, on account of some magazine article which he had written. Hence, though he was believed by his denomination to be "sound" enough to be raised to the highest of their pinnacles, as Chairman of the Congregational Union, he still had a heart that would always secretly welcome, and in his bravest moods a hand that would openly help, any genuine and free struggle after truth and devotion. And so, now, as we place this last stone on the pile,—for we feel this is

neither a wreath nor monument, only an honest rugged cairn,—we say “Peace to the Memory” of one of the most earnest, active, and withal, humble, kindly, and unselfish of lives; and we know the heart of many an old student of his will affectionately say “Amen.”

Theological Notes and Queries.

OPEN COUNCIL.

[The utmost freedom of honest thought is permitted in this department. The reader must therefore use his own discriminating faculties, and the Editor must be allowed to claim freedom from responsibility.]

INFANT BAPTISM.

REPLICANT. In answer to QUERIST No. 1, p. 56. To the general question, “Is it Scriptural to baptize the offspring of ungodly parents?” we answer, Yes; if the parents bring them. To the first of the two minor questions, as to inquiry about the parents, we answer, No. The fact that the children are brought, implies on the part of the parents an outward profession of Christ, and beyond this we have no right to claim. Our Lord plainly did not stop to inquire the character or motives of the parents who brought their children to Him. His conduct on that occasion plainly teaches that He will accept into His Church, as then to His blessing, all children who come to Him. These remarks also contain the answer to the second minor query. Surely we have no right to visit the sins of parents on their children, especially, when by the hypothesis, the parents are not so abandoned as to throw overboard outward respect to Christ’s ordinance.—F. H., M.A.

THE FAITH OF THE ANCIENT ISRAELITE.

REPLICANT. In answer to QUERIST No. 2, p. 56. “The fact was the death of Christ for the sins of the world; the principle was that God

is at once just and merciful, and that these attributes of His character are in joint and harmonious operation. Multitudes, probably, both of the Jews and of those who lived before the Mosaic system, recognized in their sacrifices that future salvation which was to be wrought out by the promised seed; but a far greater number must be supposed to have stopped short at the rite, through want of spiritual discernment. When the pre-figured fact was thus forgotten, let us consider whether the moral principle exhibited in the ceremony might not still, in some measure, be understood, and affect the character of the devout worshipper. The full vindication of God’s holiness, and of the truth of His denunciations against sin, could indeed rest only on the sacrifice of the Divine Saviour; but although those who saw this great thing through the types which partially obscured whilst they represented it, could alone receive the full benefits of the institution, shall we think that those who did not enter into the spirit of prophecy were entirely excluded from the operation of its principle, and saw nothing of the Divine character manifested in it?”—*Remarks on Internal Evidence*, by THOMAS ERSKINE, pp. 130, 131.

THE PROBATION OF ANGELS.

REPLICANT. In answer to **QUERIST** No. 3, p. 56. Will you kindly define what you mean by *probation* in this case, and direct us to some sources of information on the subject? What Scripture teaches is, that while some angels *kept not their first estate, but left their own habitation*, others are obedient and holy. (Jude 6, 9.)

Queries to be answered.

4.—Will the Church, *i.e.*, the mystic bride, be so complete at the coming of our Lord as to be incapable of addition?—C. M.

5.—Will the Jews ever form part of the mystic bride, or glorified Church?—C. M.

6.—Is not the glorified Church, and ever shall be, a distinct body from the *saved Jew* and *saved Gentile*?—C. M.

7.—Is not glorification an essential characteristic of those justified by faith, and confined to such—*not a necessary essential characteristic*—a difference existing between being *saved from* a state of condemnation, and being *saved to* a state of glory?—C. M.

8.—Will not the destiny of the *elect* saints differ from the destiny of the *saved Jews* and *Gentiles*? The former being described in Luke xx. 34—36, and the other in Ezek. xxxvii. 25. The one possessing no procreative power or capability of increase from within; while the other does possess it, as shown in the words, "Children and children's children."—C. M.

9.—Will not the original injunction given by God to Adam, "to multiply and *replenish* the earth," be thus accomplished, and the damage done by Satan fully repaired, bringing with it, in the glorified Church, a large accession

of compensation, so to speak, to God for the great expenditure in the gift of His Son?—C. M.

10.—Are not the blessings promised to the Jews entirely of a worldly nature—except that one included in "the seed"—*viz.*, a numerous posterity, and possession of the land?—C. M.

11.—What is the precise meaning of the term "adoption," as employed by Paul in his epistles? How can "adoption" be reconciled with the "paternity of God?"

B. P.

12.—Can a pawnbroker be a Christian; and if he has mental qualifications for offices in the Church, will pawnbroking really be any moral injury to him in such offices? Again: Are we warranted in going to the old dispensation, or Jewish Law, in any way in reference to the subject of pawnbroking?—GEORGE STEVENS.

13.—"*Touch me not; for I am not yet ascended to my Father.*" (John xx. 17.) How are we to understand these words? and can we discover any reason why the Saviour addressed *Mary Magdalene* thus? We do not read of such a prohibition having been given to anyone else; and in one instance (eight days after) there is an express command to touch, for the purpose of inducing and strengthening belief, and that *before* the ascension (ver. 27). Could there have been an ascension to the Father, and a return to earth in the interim? Matthew also tells us (xxviii. 9) of some who, on the resurrection morning, met Jesus, and "*held him by the feet and worshipped him,*" an incident which appears to us, from comparing all the Gospels, to have occurred *before* the interview with *Mary Magdalene*; notwithstanding Mark speaks of that as *His first appearance*.—W. H. COLLIN.

Literary Notices.

[We hold it to be the duty of an Editor either to give an early notice of the books sent to him for remark, or to return them at once to the Publisher. It is unjust to praise worthless books ; it is robbery to retain unnoticed ones.]

THE REVIEWER'S CANON.

In every work regard the author's end,
Since none can compass more than they intend.

STUDIES OF DIVINE THINGS. By the REV. WILLIAM NEWTON. London : Houlston & Wright.

It seems to us that the sermons of this age are formed on three very different plans. The first plan is, to bring a number of ideas, supposed to be in the Bible, into harmonious blending with some theological system ; to run thoughts, professed to be got out of the Scriptures, into the Calvinistic, Arminian, or some other mould. Those who produce sermons on this plan, and they are perhaps the majority of preachers, degrade the great Book of God by making it the organ of some poor human system of doctrine. Another plan is, to bring supposed Biblical thoughts into harmony with the popular sentiment of the so-called religious world. These sermons are run in the mould of the current religious sentiment. These are always the popular things. The people like them because they gratify their vanity by echoing the crude things of their own nature. These sermons teach nothing ; do nothing but gratify the self-esteem of thoughtless religionists ; crowd the church of the preacher, and bring financial help to "the cause." Few things are greater curses to the world than such sermons. The third plan is, to bring out, by diligent study and honest criticism, the thoughts of the Bible into vital contact with the common sense, deep spiritual wants, and every-day life of men, thus making "*The Book*" a power to existing men and women. Such sermons, though comparatively few, are, thank God ! increasing, and their increase is one of the most encouraging signs of the age. The discourses of Mr. Newton, or rather, "studies," as he wishes them called, belong to the last class. They are fifteen in number, and their subjects are fresh, various, and of vital interest. These discourses are remarkably free from all common-places, rhapsodies, windy declamation, vulgar fineries, sentimental moonings, and such like. They are the productions of a man who has evidently sought out the truth with his own eyes, felt it with his own

heart, and expresses it as it has shaped itself to him in his most earnestly-thinking, and profoundly-devout moods. The thoughts are life-thoughts; the spirit is chaste, catholic, reverential. The style is clear as crystal, often sparkling with the brightest rays of mind.

COUNSEL AND COMFORT SPOKEN FROM A CITY PULPIT. By the author of "Recreations of a Country Parson." London: Strahan and Co.

THE subjects of this volume are:—"Thoughts on the Pulpit: Thankfulness: The Blessed Comforter: Man Come to Himself: The Well-grounded Hope: Nothing Without Christ: The Prospect Painful, yet Salutory: Departed Trouble and Welcome Rest: Continuance the Test of Religious Profession: The Desire to be Remembered: The Redeemer's Errand to this World: Consequences: No More Pain: The Victory over the World: The Limits of Human Experience: The Personality and Agency of Evil Spirits: The Needfulness of Love to Christ." A work produced by the author of "Recreations of a Country Parson," in its ninth thousand, does not require us to characterize it, and is independent of our recommendation. A short extract from the introduction to the second discourse, on the text "Be ye thankful," we give as a specimen of the writer's style:—"There is a picturesque tract of the Western Highlands of Scotland, in passing through which, the traveller has to ascend a long; winding path, very steep, very rough, and very lonely, leading up a wild and desolate glen. The savage and awful grandeur of the scenery, with its bare hills and rocks, is hardly equalled in this country. But if the traveller goes up that glen on foot, and it is hardly possible to go up otherwise, his appreciation of the scene around him is gradually overborne by the sense of pure physical fatigue. Not without a great strain upon limbs and heart, can that rugged way be traversed. At last you reach a ridge, whence the road descends steeply on the other side of the hill. You have ended your climbing, and you may now begin to go down again from whichever side you come. And there, at this summit, you will find a rude seat of stone, which bears the inscription, in deeply-cut letters, *Rest and be thankful.*"

THE SONGS OF THE TEMPLE PILGRIMS. By ROBERT NISBET, D.D.
London: James Nisbet & Co.

CONSIDERABLE speculation and discussion have prevailed, at different times, concerning that portion of Holy Writ called the Songs of Degrees. The author supposes them to refer to the stated journeys of the devout Jews up to the temple; and, looking at them in this light, they appear to him most "admirable manuals of instruction." "There is not," says he, "a chord to which the soul has ever vibrated that is not

touched in them. Here are the wail of sorrow, the earnestness of prayer, the glow of hope, the swell of gratitude, the exulting rapture of faith, the confidence and joy of love; confessions for our sins, lamentations for our weakness, high revelations for knowledge, blessed promises for hope, and noble resolutions of personal and household piety. It is the guide-book of God to His own presence; and the pilgrim to the Zion that is above cannot too frequently consult it." This book abounds with admirable thoughts bearing on experimental religion, expressed by many striking illustrations and much forceful language.

MISSIONS, APOSTOLIC AND MODERN. By **FREDERIC W. BRIGGS.** London: Hamilton, Adams, & Co.

THIS volume is an exposition, with a practical intent, of the thirteenth and fourteenth chapters of the Acts of the Apostles; which the author regards as a history, complete in itself, of missionary labors. "No part," says he, "of the important Book is of greater value to the Church, viewed as a missionary agency. It is, in fact, a most impressive exhibition of missionary principles, in the order of their rapid manifestation, so that an exposition of this single history must be an exposition of all the great principles of missionary action." The purpose of the book is admirable, the exegesis is generally satisfactory, indicating critical acumen, honest research, and considerable reading. We can as cordially and for the same reasons commend this work to our readers, as we did his work on the "Pentecost and the Founding of the Church."

NEW CRITICAL SCHOOL, AND JESUS CHRIST. By **EDMUND DE PRESSENSÉ.** (A reply to M. Renan's "Life of Jesus.") Translated by **L. CORKRAN.** London: Elliot Stock.

WE had hoped that M. Renan's "Life of Jesus" would have been allowed, with all its blasphemies, to have sunk into forgetfulness, so that its influence for evil might have been of the most limited character; but, as in the case of Colenso, scores of fifth-rate religious writers, desirous of distinguishing themselves in some way, seized it, brought out its errors before their readers, without the power, on their part, of giving such a view of Divine things as would throw the errors into the last degree of contempt. This little work of De Pressensé is, for many reasons, worth more than all we have seen as a refutation of this arch-heretic. De Pressensé is more than a match for Renan: his soul in every respect out-measures his. There is more penetration in his eye, more breadth in his span, more philosophy in his intellect, more poetry in his soul, more godliness in his being, more genius in his pen. Such are the men to deal with heretics.

QUIET RESTING-PLACES, AND OTHER SERMONS. By ALEXANDER RALEIGH, Canonbury. Edinburgh : Adam & Charles Black.

THIS volume contains twenty-one discourses. The author's reputation as a preacher is so high that we are not sure that these sermons will tend anything to its elevation. The presence, the voice, the action, give to the sermons of some preachers a power which can never be transferred to paper. "Their elastic and obedient words," to use the language of the author, "are cooled and hardened on the printed page." It is true that in cases where the preacher has an unpleasant voice, an unfluent tongue, an awkward action, and an ugly appearance, his sermons would be better as written productions than as oral utterances. Such, however, is not the case with the author in these discourses. His sermons gain neither beauty nor power by print. Albeit, in print they must take their place amongst the peers, if not amongst the princes, in sermonic literature.

THE DIVINE AND THE HUMAN IN NATURE, REVELATION, RELIGION, AND LIFE. By THOMAS HUGHES. London : Hamilton, Adams, & Co.

MR. HUGHES is becoming a voluminous writer; but as his writings belong not to the Smith and to the Winslow class, we feel no repugnance to his frequent appearance on the stage of literature. Far otherwise; he is one of those thinking men whose words have always significance. This volume contains seven discourses, each of which is fraught with much original thought and eloquent phrase.

THE HOLY BIBLE ; containing the Old and New Testaments literally and idiomatically translated out of the Original Languages. By ROBERT YOUNG. London and Edinburgh : A. Fullerton & Co.

THIS work, we are informed, "in its present form," is not to be considered as intended to come into competition with the ordinary use of the commonly received English Version of the Holy Scriptures, but simply as a strictly "literal and idiomatic" rendering of the original Hebrew and Greek texts. For about twenty years, fully half his lifetime, the translator has had a desire to execute such a work, and has been engaged in Biblical pursuits tending to this end more or less exclusively; and now at last, in the good Providence of God, the desire has been accomplished." Amongst Biblical scholars there can, we think, be but one opinion as to the remarkable ability with which Mr. Young has fulfilled his task. A translation more faithful to the original, we think, has never appeared, and the advantage of such a work as this to the Biblical student is truly inestimable.



A HOMILY

ON

Man's Cry for a Solution of the Felt Distance of his Maker.

“Why standest thou afar off, O Lord?”—Psalm x. 1.

HAVING noticed in our last two discourses in this series, “Man’s Cry for Fellowship with God,” and “his Cry for a Knowledge of the Supreme Law of Life,” we proceed now to notice the “his Cry for a solution of the felt Distance between him and his Maker.” The passage I have read expresses the consciousness of such a distance. There are many other passages to the same effect. Thus, in Jeremiah we have these words:—“O, the hope of Israel, the Saviour thereof in time of trouble, why shouldest thou be as a stranger in the land, and as a wayfaring man that turnest aside to tarry for a night?” The state of mind indicated in such language is more or less common to men in all ages and in all lands. What are all the sacrifices and rites of heathendom but an attempt to bridge the yawning chasm which the soul feels to lie between her and her Maker? There are seasons when this feeling becomes terribly strong and stirring in the soul. In the hour when affliction presses heavily on the heart, when danger looms darkly on the eye; when conviction stings the conscience, and the spirit trembles at the future—the cry is ever heard in some form or other, “Why standest thou afar off, O Lord?” This cry—

First: Implies the belief that the distance is *unnatural*.

Why? It is not the original state of the soul. It is not as it once was, not as it ought to be. Deep in the moral nature of man there is the feeling—that tender closeness, and intimate fellowship with his Great Father, is his normal state. He feels that to live evermore in His presence and in His love is his rightful destiny. Hence the “Why?” when the distance is felt. Why, O my Father, art Thou so far from Thy child, who feels that his position is only right and safe in close alliance with Thee.

Secondly: It implies the belief that the distance is *undesirable*. The cry means—We would not have Thee so far off. Distance from Thee we deprecate as an evil. It is a state of darkness and danger. Fellowship with Thee is happiness. Thy presence is the sunshine, the heaven of the soul. In it there is “fulness of joy.”

Now the question is, How can this *felt* distance be explained? Whence can we gain a solution of this spiritual phenomenon in human nature? There are *three* and *only* three sources which we can look to for light on the subject. There is—

I. HUMAN PHILOSOPHY. Speculation may theorize thus as to the cause of the felt distance—

First: *It may say that God is too great to allow man a close connexion with Him*; that it is derogatory to the infinite majesty of Him to whom the universe is as nothing, to suppose that He would permit individual souls an intimate alliance with Him. This old Epicurean idea has still a place in the brain of many a would-be sage. But no true thinker can accept the dogma as a truth, and therefore it cannot be received as an explanation.

Or speculation may say—

Secondly: *That the cause of the felt distance is God's method of agency*. That method, it is said, is *mediatory* and *uniform*. It is said that God does not deal *directly* with man, but indirectly. That He works behind the scene of secondary causes, and does not appear on the open platform directly to

the eyes of His creatures. That He gives, sustains, restores, and withdraws life, not immediately, but through the intervention of a system of means, so that men cannot see Him. He stands concealed behind the machinery of the universe. It must of course be admitted that the Eternal acts mediatorially, but this is no satisfactory explanation of this felt distance. *He acts mediatorially in heaven*; and all there feel His presence, and, like Enoch, walk with Him.

The *uniformity* of His operations may also be pleaded. Nature proceeds on her course with an unbroken harmony, her wheels run in a rut from which they swerve not from century to century. In this scene of unchangeable order, man, too, is left to act out the spontaneous impulses of his nature. He chooses this, rejects that, pursues this course, and avoids that, goes hither and thither, feels no coercion, is not conscious of any restraining or constraining force. Because God does not occasionally break through this set order of things, and consciously interfere with the free activities of man's being, this felt distance, it may be said, exists. It is true that nature is wondrously uniform, and man is consciously free, but this explains not the phenomenon; for nature in heaven is *uniform*, and spirits there are *free*, yet all there feel their *nearness* to God.

Another source to which we may look for an answer to this question is—

II. SPECULATIVE THEOLOGY. The explanation which human theology has given is this: That man, through his sins, has so offended God, that He has withdrawn from him in indignation; that the Infinite is so angry with His creature man, that He keeps aloof from him, turns His back upon him, and will not return to him till His wrath is appeased by sacrifice. This explanation is not satisfactory for two reasons.

First: *Because it is inconsistent with the immutability of the Divine character.* To ascribe changeableness to God is to undeify Him. Unalterableness is the essential attribute of Deity. He cannot, therefore, pass from love to anger, and from anger back to love. He cannot pass from the

placid into the furious ; it is impossible. He is of one mind, and no one can turn Him. The mind that sees all things in their true light in one glance can have no succession of thought. And the heart that can never be affected with the external can experience no variation of feeling. "With Him there is no variableness."

It is not satisfactory—

Secondly : *Because it is inconsistent with the moral excellence of God.* We deem it an imperfection in man to indulge in anger, and to act upon the principle, of resentment. The human father who withdraws in indignation from his son who has offended him, and holds no more communion with him, excites our censure rather than our praise. We feel that it is a far nobler thing to forgive an insult than resent it—to overcome an enemy by kindness than to crush him by wrath. Can what is unamiable with man be right with God ? I trow not.

The other source to which we may look for an answer to this question is—

III. DIVINE REVELATION. How does the Bible account for this felt distance ? Listen to its statements :—"Your iniquities have separated between you and your God ; and your sins have hid His face from you, and He will not hear." "My people have committed two evils ; they have forsaken me, the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water." "Alienated and enemies in your mind by wicked works" (Col. i. 21.) The Bible everywhere represents sin as a forsaking of the Lord, as departing from Him, as a going away from His presence. The sinner is the prodigal son. The son departs from the father, not the father from him.

This we hold to be, first, a *satisfactory solution*. It accounts for the feeling that man has, that God stands aloof from him. Outward objects are always to us according to the state of our minds in relation to them. Physically, the rising and the setting of the sun are nothing more than the

relation of our bodies to the great orb of day. And, spiritually, the distance or nearness of God is determined by the state of our minds in relation to Him. Let us be guilty of a faithless act towards an old friend, and though he be ignorant of it, the next time we see him we shall feel that he is distant from us. The boy who has acted contrary to the expressed wish of a beloved father, will, until he is assured of forgiveness, feel that his father stands at a distance from him.

Nay, more; the consciousness of having done wrong towards a friend, will not only make us feel that that friend is distant from us, but is *indignant* with us. When we meet him after the offence has been committed, though he may be unconscious of the injury we have done him, and feel towards us all the love he had ever felt, yet looking at him through the medium of the sense of the wrong we have done him, we shall discover a coldness, if not anger, in his looks and words. This explains the sinner's feeling towards God, as a distant and angry Being. In reality God is near to him in every sense;—physically near: "In him he lives and has his being;"—relationally near: The tenderest of parents, the most absolute of proprietors, his very life;—sympathetically near: Loving him infinitely more than any other being has ever done or ever can do. Notwithstanding this, through the deep sense of his sin he feels that this most near Being is the most distant, that this most loving Being is the most indignant.

The Bible often presents God, as He *appears* to the mind of the sinner, just as it speaks of natural objects as they appear to our senses. What? it may be said, does the Bible speak of Him as jealous, full of indignation and wrath, and is He not so? Are we not bound to believe that He is in Himself what the Bible represents to Him be? In reply, we ask: Are we bound to believe that He has eyes, ears, hands, feet, head, back, nostrils, mouth—that He wears a crown, and drives a chariot of burning fire. Such representations are confessedly anthropomorphisms, condescensions to our modes of apprehension. No truth shines out on the face of the universe, radiates more clearly from God's Book, and is more congruous

with man's intuitive beliefs, than that fury is not in God, but that He is love. The atonement of Christ is not the cause, but the effect, the expression, the vehicle of the Infinite love of the Great Father towards His sinful children. "Herein is love; not that we loved God, but that He loved us, and gave His Son to be the propitiation for our sins."

This we hold, secondly, to be a *vital solution*. The removal of the felt distance is essential to his well-being. Conscious nearness to God, as our loving Father, is the only heaven of spirit. But a right knowledge of the cause of the distance on our part would seem indispensable to its removal. And this knowledge—we have seen—the Bible, and the Bible alone, supplies. What a Book! It knows our profoundest solitudes, and matches the full measure of our wants.

A Homiletic Glance at the Acts of the Apostles.

Able expositions of the ACTS OF THE APOSTLES, describing the manners, customs, and localities described by the inspired writers; also interpreting their words, and harmonizing their formal discrepancies, are, happily, not wanting amongst us. But the eduction of its widest truths and highest suggestions is still a felt desideratum. To some attempt at the work we devote these pages. We gratefully avail ourselves of all exegetical helps within our reach; but to occupy our limited space with any lengthened archæological, geographical, or philological remarks, would be to miss our aim; which is not to make bare the mechanical process of the study of Scripture, but to reveal its spiritual results.

SECTION SEVENTH.—Acts ii. 14—47.

"But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judæa, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words: for these are not drunken, as ye suppose, seeing it is but the third hour of the day. But this is that which was spoken by the prophet Joel; And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy: and I will shew wonders in heaven above, and signs

in the earth beneath; blood, and fire, and vapour of smoke: the sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come: and it shall come to pass, that whosoever shall call on the name of the Lord shall be saved. Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know: him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it. For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved: therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope: because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption. Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance. Men and brethren, let me speak freely unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; he seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. For David is not ascended into the heavens: but he saith himself, The Lord said unto my Lord, Sit thou on my right hand, until I make thy foes thy footstool. Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ. Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? &c.—Acts ii. 13—47.

SUBJECT :—*The Pentecost the culminating period in the system of Redemption.*

(Continued from page 72.)

WE have already said that the Grand Epoch of the redemptive economy was characterized by three things,—*A new manifestation of the Divine Spirit,—A new style of religious ministry, and—A new development of social*

life. The first characteristic engaged our attention in the last section, and is developed in the first thirteen verses of the chapter. To the second, which is displayed from verses 14—37, we must now give ourselves.

II. A NEW ORDER OF RELIGIOUS MINISTRY. "But Peter, standing up with the eleven, lifted up his voice," &c. The address, or, if you will, the sermon of Peter on this occasion, is something strikingly fresh in the history of preaching. There had been religious preaching before :—Moses preached, Joshua preached, prophets preached, John the Baptist preached, Christ preached, but this preaching of Peter was, in many respects, a new thing in the earth. The *occasion* was new. The spiritual excitement of the disciples, produced by Divine influence and leading to strange thoughts and miraculous utterances, which was the occasion of Peter's discourse, was something thoroughly new in the mental history of the world. The *substance* of his sermon was new. It was not a prophetic or a present, but a *historic* Christ,—a Christ who had been here and wrought miracles, had been crucified, had been buried, had risen from the dead to the throne of the universe. No one had ever preached Christ in this form before. It was Peter's honor to commence a new, but a permanent, form of religious ministry. The *impression* of his sermon was new. He convicted the multitude of having put to death their Messiah. This sermon worked a new and terrible feeling in human souls. "When they heard this, they were pricked in their heart."

Now, in analyzing so much of the discourse as we have recorded—for "*in many other words*" did he speak to them—we find it consist of three distinct parts,—*A statement for refuting the charge of the scoffer*,—*An argument for convicting the hearts of the hardened*, and—*An address for directing the conduct of the awakened*.

First : *Here is a statement for refuting the charge of the scoffer*. The charge of the scoffer was, that the wonderful excitement and the miraculous speech of the disciples were

the result of intoxication. "Others mocking said, These men are full of new (*γλεύκους, sweet*) wine." They, in the spirit of derision, ascribed the Divine thing to wickedness, as the Pharisees before had done, when they ascribed the miracles of Christ to Beelzebub. Detestable as is ever the spirit of ridicule and derision, and frivolous and impious as were the expressions of these empty mockers, their conduct gave occasion to this ever-memorable discourse of Peter. "But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judæa, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words: for these are not drunken, as ye suppose, seeing it is but the third hour of the day." How true is this verse to all we know of Peter! How prompt his zeal! Though "the eleven" stand up or step forth with him, he is the spokesman. No sooner does the impious aspersion of the scoffer fall on his ear, than his warm temper is up, and he is prompt to crush the upas in the germ. Nor does he speak in a whisper or with bated breath; but "he lifted up his voice," raised, perhaps, to its highest notes, so that vast multitudes might hear his refutation of the calumny. He spoke not to the few scoffers, but to the men of Judæa, and to all that dwelt at Jerusalem, whether they were Jews or proselytes. But his exordium shows that strong as was his zeal, it was, in this case, tempered by judgment. There is great rhetorical tact in his opening words. "*Be this known unto you, and hearken to my words.*" Thus he bespeaks attention with the skill and grace not unlike that with which Brutus, in Shakspeare, attempts to justify the death of Cæsar.

"Hear me for my cause, and be silent that you may hear."

His refutation consists of two parts, the negative and the positive. Let us notice each. (1) The negative. "*For these are not drunken, as ye suppose, seeing it is but the third hour of the day.*" This negative part, consisting of one short sentence, includes, it has been said, three distinguishable points. *A categorical denial.* "These men are not drunken." *An*

intimation of the groundlessness of the charge. "As ye suppose." Intimating that it was a mere empty assumption, not a belief built on evidence. *An intimation of high improbability.* "Seeing it is but the third hour of the day." The "third hour" of the Jews would answer to our nine o'clock in the morning. The improbability of it would appear, perhaps, from two circumstances. It was the hour of morning worship and sacrifice, and it was a regular practice with the Jews not to eat or drink anything until after the third hour of the day. So established was this custom, that Paul tells us that it was not usual even for drunkards to become drunken in the daytime. "They that are drunken, become drunken in the night." Dr. Alexander thus paraphrases the sentence:—"As to the charge of drunkenness, it refutes itself; for unless you mean to class us with the lowest revellers and debauchees, which all who see us see to be absurd, it is inconceivable that all of us should be already drunk at this early hour of the day." Methinks I see Peter, directing, by his looks and his finger, the attention of his audience to the excited disciples on whom the Spirit of God had descended; and, with amazement mingled with holy indignation, exclaiming with emphasis, "*These are not drunken.*" Their radiant looks, their stately bearing, show that they are more like seraphs than drunkards. Let us notice now—

(2) *The positive part of the defence.* He now gives them the explanation of the phenomenon. He tells them that, so far from having to be ascribed to intoxicating drinks, it was the effect of Divine inspiration. "This is that which was spoken by the prophet Joel; And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on my servants and on my handmaidens I will pour out in those days of my Spirit: and they shall prophesy: and I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke: the sun shall be turned into darkness, and the moon into

blood, before that great and notable day of the Lord come : and it shall come to pass, that whosoever shall call on the name of the Lord shall be saved." This passage is found in Joel ii. 28—32 ; and Peter quotes it not with verbal accuracy either from the Hebrew or Septuagint, but with substantial faithfulness. Peter here identifies the "last days" with that period which had now commenced. In quoting the passage, the apostolic orator seems to take it for granted that his auditory would understand that the "last days" meant the days of the Messiah, and that they regarded Joel as an undoubted authority. The days of the Messiah are indeed the last days of the world. No other dispensation of mercy will succeed them. The passage teaches four things in relation to these "last days," the first of which had now dawned. (1) *It teaches that these "last days" would be connected with an extraordinary effusion of the Spirit.* "I will pour out of my Spirit upon all flesh," &c. The inspiration of the Spirit in these days would not be limited to any particular class of persons—not limited to sex ; "Your sons and your daughters shall prophesy." Not limited to age ; "Your young men shall see visions, and your old men shall dream dreams." The Spirit of the Lord enables men to see visions, and to speak out Divine things by prophecy. "They tell out what they see. Oh ! for more of this Spirit in the Church now—a Spirit enabling all to see the true thing, and to speak it out. (2) *It teaches that these "last days" would be connected with prodigious revolutions.* "And I will shew wonders in heaven above, and signs in the earth beneath ; blood, and fire, and vapour of smoke," &c. These words may perhaps be properly regarded as a highly poetic representation of that revolution in governments, churches, and all other human institutions which would inevitably follow the working out of the Divine ideas and spiritual influences of these last days (Isa. xiii. 10 ; xxxiv. 4). (3) *It teaches that these "last days" would be connected with a notable day.* "Before that great and notable day of the Lord come." "That notable day" refers most probably to the destruction

of Jerusalem by Titus. That was, indeed, a day of judgment to the Jewish people. "Their sun was turned into darkness and their moon into blood." But there is another notable day of the Lord, which lies at the end of "these last days"—the day of Universal Judgment. (4) *It teaches that these "last days" would be connected with a possibility of salvation to all who seek it.* "And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved." This is the most glorious characteristic of these "last days." Whosoever shall call—call in the true spirit of faith in Christ—"shall be saved." *Whosoever!* Thank Heaven for this *whosoever*. Here is—

Secondly: *An argument for convicting the hearts of the hardened.* Peter passes from the groundless aspersions of the scoffer to deal more directly with the consciences of all. "Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know," &c. The apostle sets himself to the work of demonstrating that the Jesus of Nazareth, whom they had crucified, was the true Messiah, the Holy One, the Lord of David, &c. He knew that if he could establish this to their conviction, he should rouse their consciences into an agony of distress, and to this he gives himself; and his argument for the purpose, when closely examined, resolves itself into four facts.

(1) *That Jesus had wrought miracles before them while living.* "Jesus of Nazareth," says Peter, "a man approved of God among you by miracles and signs," &c. As if the apostle had said, "Jesus of Nazareth, as you call Him with reproach and derision, did, as you well know, work miracles, wonders and signs amongst you. You cannot deny these works; they were so numerous, so extraordinary, seen so frequently by thousands in open day, that the denial of them by you is impossible. These miracles were God's attestation of His Messiahship, they were what God did by Him in the midst of you, 'as ye yourselves also

know.' He, that Nazarene, let me tell you, was a man from God, attested by the wonders you saw Him work." Another part of this argument is—

(2) *That His crucifixion by them was only the working out of the Divine plan.* "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." The apostle might have been prompted to make this wonderful statement to meet an objection that might possibly start in their minds against the fact of His Messiahship. They might have said: "How could He, whom we had the power to kill and to bury, be the Messiah? Would the Great Jehovah allow the Messiah, His Anointed One, to be thus crushed by mortals?" The objection would be natural, and the apostle's statement is equal to its triumphal refutation. He tells them that Jehovah delivered Him to them, "by his determinate counsel." He says virtually to them—"Your conduct towards Jesus of Nazareth, though free and terribly wicked, was the working out of the eternal plan of Heaven. Your conduct towards Him was the very conduct which Heaven determined you should be permitted to pursue towards the Messiah on this earth." So great is God, that He can make His greatest enemies, in working out their most hostile rebellions against Him, work out, at the same time, His great plans. He makes them frustrate their own purposes, but fulfil His. Another part of his argument is—

(3) *That His resurrection from the dead, which they could not deny, was a fact which accorded with their Scriptures.* "Whom God hath raised up," &c. He states this as a fact so generally admitted by them, as to require not one single word in evidence. Who there, on that occasion, could deny, or even question the fact? It had only just occurred within a few weeks. It was fresh in the minds of all; perhaps the one dominant thought, and the one prominent topic of conversation. He says, "whereof we all are witnesses." They were now standing near the very spot where it took place; there was lying the open grave before

them, where some had seen Him buried. It was unnecessary, therefore, for the apostle to spend one word in arguing the fact of His resurrection. He employs himself, therefore, in doing that which was required, and which was to the point, namely : to prove that the fact was in accordance with their own Scriptures. " Whom God hath raised up, having loosed the pains of death : because it was not possible that he should be holden of it. For David speaketh concerning him," &c.

In the quotation and use of this passage by the apostle, it is instructive to mark what he assumes, and what he attempts to prove. (1) He assumes that the document which he quotes will be admitted by them as of Divine authority. " For David speaketh," he says. He does not say a word to them as to who David was, there was no need for that ; no name in history was better known, no name gathered around it more loving and brilliant associations. Nor does he say a word as to the Divine authority of David's utterances. This would have been unnecessary. They regarded him as a man after God's own heart. They regarded him as inspired with the Spirit of God, as the consecrated organ of Heaven's thoughts to the world. There was nothing, therefore, debateable between him and his audience, as to the Divine authority of the document he quotes. (2) He takes for granted that the document refers to the resurrection of some one of distinguished excellence ; some one who is described as having " the Lord always before his face," " always on his right hand ;" as the " Holy One of God ;" this illustrious Some-One speaks with an exultant assurance of His own resurrection. " Therefore my heart was rejoiced, and my tongue was glad ; moreover, also, my flesh shall rest in hope." My flesh, my body, shall go down to the grave in a joyful hope of resurrection. He speaks of His soul, also, as not being left in hell (Hades, the world of separate souls). He expresses the assurance that it would not continue for ever separate from the body. Nay more, that the separation of His soul from the body would not be for long, not long enough for the body to " see corruption." " The ways of life " beyond the

grave were clearly revealed to Him by Heaven, and He anticipates the full joy of Jehovah's countenance. (3) He reasons that the resurrection of the Distinguished One predicted could not refer to David. "Men and brethren, let me freely speak unto you of the patriarch David." As if the apostle had said—"Men and brethren, give me your indulgence. Hear with patience and candor what I have yet to say, let me freely speak unto you of the patriarch David, a man whom we all venerate, I as much as any of you:—he is not risen from the dead. He is both dead and buried, and his sepulchre is with us unto this day. Yonder, on Mount Zion, with many of our great kings, his ashes sleep; the sepulchre in which his illustrious son Solomon buried him, with such pomp and splendor, is known and honored by us all. None of you believe that he has risen from the dead, for you regard him as sleeping there. His body has seen corruption, and his soul is yet in Hades. The resurrection, therefore, predicted in those passages I have quoted, and which you acknowledge to be Divine, could not be his resurrection." (4) He concludes that the resurrection predicted must have referred to Christ. "Therefore, being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; he, seeing this before, spake of the resurrection of Christ, that His soul was not left in hell, neither His flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses."

His conclusion that the Messiah is the One whose resurrection is predicted, is supported by the description which he here gives of the patriarch David. (1) David sustained the prophetic character. "Being a prophet." The Jews regarded David as one who had the Divine gift of prophecy. (2 Sam. xxiii. 2; Ps. xxii. 1, 8, 18; Ps. lxi. 21, 25.) Being a prophet, and especially a prophet of the Messiah, it was in accordance with his character to foretell such an event. (2) David had the assurance that the Messiah would spring out of his loins. "Knowing that God had sworn with an oath to him that of the fruit of his

loins, according to the flesh, he would raise up Christ to sit on his throne." God is in various places spoken of as having sworn to David. (Ps. lxxxix. 3, 4, 35, 36 ; Ps. cxxxii. 11.) David, therefore, had the most settled assurance that from his seed the Messiah would spring. The Jews understood this. (Matt. xii. 22, 23 ; xxi. 9 ; xxii. 42—45.) It is natural to suppose, therefore, that a man like David, who was a prophet, and who knew that the Messiah would descend from him, would, "seeing this before, speak of the resurrection of Christ," &c. Hence the conclusion of the apostle from the passage, that "this Jesus hath God raised up, whereof we all are witnesses."

Another, and the last point of his argument in proof of the Messiahship of Jesus, was—(4) *The extraordinary spiritual phenomena which they now beheld in the disciples of Jesus.* The miraculous utterances, and the wonderful deportment of the disciples, which now attracted the multitudes to whom Peter spoke, established the same conclusion. It was the only explanation of the phenomena which astonished all: "Therefore, being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear." Jesus of Nazareth, whom they have crucified, had not only risen from the dead, but had ascended into heaven, and was at the right hand of God, the Lord of David, and the Lord of all, and according to His promise, had now sent down the Holy Spirit, filling the souls of His disciples with wondrous sentiments, and endowing them with miraculous speech. What they now saw and heard was a proof that He had ascended to Heaven, and His ascension to Heaven was a proof of His Messiahship. This is his argument for the Messiahship, which he proclaims as irresistible, and his audience felt it as such. "Therefore, let all the house of Israel know, assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." What a fact is this ! Wonderful in itself, and especially wonderful in its bearing on the men to whom it was now proclaimed ; and wonderful also for Peter to declare

to such an audience. What sublime intrepidity and invincible courage does he display in doing so. He, a poor fisherman, stands up before assembled thousands of his nation, and charges home upon them the enormous crime of crucifying the Messiah, their great hope as a people, whom David, their mightiest monarch, predicted and adored as Lord, and who had now ascended the throne of the universe. "God hath made that same Jesus, whom ye have crucified, both Lord and Christ." Here is—

Thirdly : *An exhortation for directing the conduct of the awakened.* Peter's argument has succeeded in convicting. "Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?" The word translated "were pricked" (*κατενύγησαν*) is only used here, and nowhere else in the New Testament. It denotes, to penetrate as with a needle, to pierce as with a sharp instrument. It answers to our word compunction. It expresses an agony of being, both *intense* and *sudden*. They had been convicted of an act—(1) *Most guilty*. They had murdered the kindest, the holiest, the greatest of beings that ever appeared on earth—the Messiah, the Son of God, the Prince of Life. What ingratitude, what injustice, what impiety, what rebellion, were involved in their act ! The sense of their guilt pierced them now with the agony of *remorse* and *foreboding*. They had been convicted of an act—(2) *Most irreparable*. What they had done could not be undone. If they had merely inflicted corporal sufferings upon Him, those sufferings might have been healed, and they might have restored Him ; but they had killed Him. He was gone from them for ever. They could make no reparation. They had stained themselves with a guilt that all the water of oceans could not cleanse. Hence their exclamation, "What shall we do ? What shall we do ? our moral anguish is intolerable, and our apprehensions are most terrible ; our moral heavens are black with clouds that threaten a terrible tempest."

Now to this appeal, Peter, with characteristic promptness,

responds. Though the convicted hearers appeal not only to Peter, but to the "rest of the apostles," Peter is the spokesman; and here is his address:—"Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."

In this exhortation of his, three things are observable. (1) *He directs them to the only blessings that could meet their case.* These blessings are the remission of sins, and the gift of the Holy Ghost, which means, *Divine pardon*, and *Divine influence*. They needed *remission of sins*. "The first Greek noun," says Alexander, "(ἀφεσις) derived from a verb (ἀφίημι) which means, to let go, is applied by Plutarch, to divorce; by Demosthenes, to legal discharge from the obligation of a bond; by Plato, to the emancipation of a slave, and to exemption from punishment; which last is its constant use in the New Testament. The whole phrase, *to (or towards) remission of sins*, describes this as the end to which the question of the multitude had reference, and which, therefore, must be contemplated also in the answer." To freedom from punishment he directs them, as one who directs shipwrecked mariners, struggling in the billows and about to sink, to the approaching life-boat bounding on the crested waves. But they needed not only Divine pardon, but Divine influence; not only the remission of sins, but the *gift of the Holy Ghost*. They would require this Spirit after the remission to remove all the sad effects of sin from their nature, to guide them rightly in their future course, strengthening them evermore to resist the wrong and pursue the right. These two things, the Divine pardon and the Divine Spirit, are essential to the salvation of our fallen world. To these, therefore, Peter directs his sin-convicted hearers.

(2) *He directs them to the course of conduct essential to the attainment of those blessings.* He knew that those

blessings would not come to them except they, as moral agents, exerted those powers with which they were endowed in a way suitable to the end ; and hence he directs them to repentance and baptism. "Repent, and be baptized," &c. If the baptism here is a baptism of water, in those two things we find, first, an internal effort involving a renunciation of evil, and the second, an external effort involving the expression of that renunciation. *Repentance* is the internal effort involving the renunciation of evil. The word "repent," which etymologically and at first meant after-thought and reflection, means in the New Testament sense, a moral change of mind—a thorough revolution in character. This revolution implies great internal effort on man's part. It is not a something imparted from without, it is something produced within. It implies profound reflection upon our conduct, renunciation of the evil connected with it, and a determination in future to pursue a holier course. *Baptism* is an external effort involving the expression of that renunciation. Peter does not explain to these men what baptism was. They, being Jews, knew its meaning well. They knew it as revealed in the Levitical system ; they knew it as it had been just applied to them by John the Baptist on the banks of the Jordan ; and by the disciples of Jesus who baptized even more than John. They knew that it was a symbol of spiritual cleansing. The language of Peter, perhaps, taken as a whole would mean, "be cleansed from your sins within by repentance, and symbolically express that cleansing by being baptized in the name of Jesus."

John the Baptist had predicted, in connexion with Christ's mission, a baptism of the Spirit. "I indeed," said John, "baptize you with water ; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose : he shall baptize you with the Holy Ghost and with fire." And Jesus Himself, just before He left the world, promised this baptism of the Spirit. "For John truly baptized with water ; but ye shall be baptized with the Holy Ghost not many days hence." This baptism of the Spirit—a baptism that cleanses

the soul from all moral impurities—is, after all, the essential thing ; a baptism this, of which water-baptism is at the best but a symbol, and without which it is but an impious sham.

(3) *He directs them to the gracious promise of Heaven to encourage them in the course of conduct required.* “For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.” The promise he here points to, is that which he held forth to the multitude in the preceding verse, the promise of the Holy Ghost. This promise he had referred to in the introduction of his discourse, when he quoted the words of Joel : “I will pour out of my Spirit upon all flesh,” &c. This promise he assures them was for *them* and their *posterity*, “you and your children.” To *you*, bad as you are,—you that spat in his face, you that derided Him, you that plaited the crown of thorns, you that placed it on His bleeding brow, you that put on Him the purple robe of mock royalty, you that rent the heavens with the cry “away with him, away with him,” you that railed at Him when He hung upon the cross, you that gave Him gall to quench His burning thirst—the promise is to *you*. “*Every one of you.*” “What a blessed every one of you is here,” says Bunyan. “To your *children.*” To your posterity down to the latest period of time, it shall echo on the ear and shine on the face of “the last of Adam’s race.” To those *here*, and to those *everywhere*. “To those that are afar off.” Not only to Jews who were scattered in different countries, but to Gentiles also. To men on every zone of the globe. “*To all that the Lord our God shall call.*” On whom does He not call? His words are gone out to all the earth. His call in the Gospel is to all. Blessed promise this. It is a rainbow that encircles the world. It reflects the rays of the upper heavens, and heralds universal sunshine for the race.

Such is the substance of the apostle’s wonderful Sermon. We say substance, for the whole is not here. We are told that “with many other words did he testify and exhort, saying, Save yourselves from this untoward generation.” *Be*

saved from the sins of a crooked generation. Does not this new order of religious ministry, now inaugurated by Peter, stand in sublime and censoring contrast to much of the ministry that is called "Evangelical" in these days? It has none of the dogmas that form the staple ministry of many pulpits now. There is nothing here about the election of some and the reprobation of others. Nothing here about the final perseverance of the saints, nothing here about a forensic justification. No theory of the atonement is propounded here. Nothing is here about the moral ability or inability of the sinner. No metaphysical theologizings of any kind are here. CHRIST, in His relation to the men and women, the good and bad, who stood before him, was the grand theme of Peter's discourse. As a speaker he steps forth with a distinct object in view, namely, the awakening the souls of the multitude to a true sense of their sin, and he employs an argument most philosophically suited to gain his end; it was an argument to convince them that they had murdered their Messiah. He understands the subject thoroughly; he feels it profoundly; and he speaks it with all earnestness and point. There is no attempt to be smart, or quaint, elegant, or grand in his speech. Such things, with ranting declamations, and oratorical flourishes, suit the hollow-hearted, self-seeking demagogue, but are ever revolting to a soul in genuine earnest. His words were few, clear, direct, arranged with logical skill, and uttered with a voice intoned by the Spirit of the Living God.

(To be continued.)

Gems of Thought.

SUBJECT :—*Jacob's Death-bed.*

" All these are the twelve tribes of Israel : and this is it that their father spake unto them, and blessed them ; every one according to his blessing he blessed them. And he charged them, and said unto them, I am to be gathered unto my people : bury me with my fathers in the cave that is in the field of Ephron the Hittite, in the cave that is in the field of Machpelah, which is before Mamre, in the land of Canaan, which Abraham bought with the field of Ephron the Hittite for a possession of a buryingplace. There they buried Abraham and Sarah his wife ; there they buried Isaac and Rebekah his wife ; and there I buried Leah. The purchase of the field and of the cave that is therein was from the children of Heth. And when Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the ghost, and was gathered unto his people."—Gen. xlix. 28—33.

Analysis of Homily the Six Hundred and Forty-second.

THIS is a brief, simple, and touching record of the death of a man, who, notwithstanding his many glaring imperfections of character, occupied a position in the world's history and displayed qualities of excellence which attract to him the thoughts of the devout in all subsequent times. He stands as one of the grand mountains in the landscape of history, rugged, deformed and hideous in many a part, it is true, still studded along its slopes with many spots of refreshing loveliness.

The account which he gave of his own life, when an old man, to Egypt's proud despot, was sadly affecting and significant. Jacob said unto Pharaoh, " the days of the years of my pilgrimage are an hundred and thirty years, few and evil have the days of the years of my life been." " Few and evil " are weighty words that characterize with greater or less accuracy the life days of all. *Shortness and sadness* mark our sojourn here. The last day of Jacob's life has now

dawned, and the last hours are about striking. He is on his death-bed, and it is in this posture we have to study him now.

Three things deserve our attention :—*His affection for the living ; His sympathy with the dead ; His magnanimity in all.*

I. HIS AFFECTION FOR THE LIVING. From his death-bed he sends a summons to all his children to attend—"and Jacob called unto his sons and said, Gather yourselves together, that I may tell you that which shall befall you in the last days." While all are around him, he speaks to each in the presence of all ; some he reproves for their faults, others he commends for their virtues, and with the spirit of prophecy upon him, he foretells with remarkable accuracy the place that each should hold in the world's history.

After this he blesses them all. "He spake unto them, and blessed them ; every one according to his blessing he blessed them." The particular blessings he pronounced upon each we know not ; we may rest assured, however, that they were all of a *spiritual* character. We may rest assured that the dying patriarch commended each to the loving guidance of the Everlasting Father. Two things are noteworthy concerning the parental affection which expresses itself now on his death-bed.

First : *His affection was impartial.* He gathered them all together ; the twelve were there. To each he spoke, and for each he craved a blessing. He had, as a father, before been guilty of partiality, (Gen. xxxvii. 3,) which led to serious evils in his family, and brought grief to his old age ; but he does not show that now. To love all alike where the degrees of character were so dissimilar, would be impossible, yet on this occasion he feels and shows an equal interest in the well-being of each of his offspring. He exhibits no parental favoritism now. Such favoritism is an evil which parents should ever be careful to avoid.

Secondly : *His affection was religious.* "He blessed them ;" by which we understand that he invoked the benediction of God upon them. Their spiritual and eternal happiness was

undoubtedly the strongest wish of his love. This should always be the strongest wish of parental love. The parent whose strongest wish for his children is mere secular prosperity, desecrates the parental instinct. He who breathes into the spirit of his child the quickening thoughts of religion, confers a boon on him infinitely greater than if he bequeathed to him the greatest empire on which the sun ever shone : His death-bed exhibits—

II. SYMPATHY WITH THE DEAD. This is expressed in his request concerning his burial. "He charged them, and said unto them, I am to be gathered unto my people ; bury me with my fathers in the cave that is in the field of Ephron the Hittite, in the cave that is in the field of Machpelah," &c. Abraham, Sarah, Isaac, Rebekah and Leah, all of whom were in the grave, he felt a loving interest in now. We cannot divest our minds of the idea of consciousness, when thinking of the grave ; hence we talk of the dark grave, the cold grave, &c. An American Indian, on seeing his brother's corpse lowered into a grave with snow at the bottom, is said to have exclaimed with horror at the sight : "Oh lay him not in the cold snow." A natural feeling this, though reason may denounce it. This feeling which Jacob now expresses concerning his burial, suggests two things—

First : *That there is something in man stronger than logic.* There is nothing in reason to warrant this wish of Jacob's. Reason would say, "It matters not where you are buried, at home or abroad, amongst friends or foes, in the caverns of the earth or in the abysses of the sea, for your corpse will not be conscious of its resting-place ;" still the heart says, "Bury me here or there, with these or those." I would not disparage reason, but it is well for us to remember, especially in an age when men are disposed to deify intellect, that there is something in man deeper and stronger than all the deductions of reason. For example, (1) The sentiment of immortality in man is stronger than reason. The intellect often denies it, where the heart holds it with tenacity.

(2) The sentiment of responsibility is stronger than reason. Intellect often argues man into an irresponsible machine, where the heart groans under a sense of its accountability. Herod is an illustration of this. (3) The sentiment of a God is stronger than reason. Intellect has often argued God out of an existence when the heart has cried to Him in distress. Volding in the storm is an illustration of this. This feeling of Jacob's suggests—

Secondly : *That the dead exert a powerful influence upon the living.* Abraham, Sarah, Isaac, Rebekah, Leah, were names acting with power upon the heart of Jacob now. It is ever so. Thousands that are in their graves to-day are working in the memories of the living, and producing great effects. The grave confines not our influence. There are men who have long since mouldered to ashes, with whose names we may electrify a nation, and thrill the world. The dead rule the living. His death-bed exhibits—

III. HIS MAGNANIMITY IN ALL. How sublimely calm he seems as he lies on that bed. There is no perturbation. He is on the banks of the Jordan, and the cold stream has reached his feet, and is swelling around him, but he has no spiritual shivering, no fear ripples his nature ; all is calm ; he has finished his work, and he is ready to be gone. “When Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the ghost, and was gathered unto his people.” He adjusts his body and lays him down to sleep. Two things alone can explain this calmness.

First : *Faith in his future existence.* Had the idea of annihilation seized him, would he have been calm ? Would not a mere doubt about a future life have disturbed him ? The eternal laws of human nature prevent it from committing itself with composure to annihilation. Jacob believed that he should live.

Secondly : *Faith in the happiness of his future existence.* Had he believed in a future existence, and regarded that exist-

ence to be one of misery, he could not have been calm. The prospect of misery disturbs. But he felt that all was right with him in the future, that his peace was made with God, and that he was going to join the spirits of those with whose dust he wished his own body to sleep.

Brothers, in retiring from this death-bed, let us remember that the event we have witnessed is one which none can escape. We must all die. The hour hastens, when we, like Jacob, shall gather up these limbs and adjust them in their final posture. Let us, as parents, bear away with us the memory of Jacob's conduct towards his children, as an example for our imitation, and let us resolve to seek with renewed earnestness that faith by which the patriarch discharged the duties, and met the solemnities of the final hour, with such heroic calmness.



SUBJECT:—*The True Foundation of Character.*

"For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire."—1 Cor. iii. 11—15.

Analysis of Homily the Six Hundred and Forty-third.

NOTHING is so important to man as his moral character.

(1) It is that alone which he can call his own. He has produced it, no one else. (2) It is that alone which determines his real worth. As is his character, so is he before God and the universe. (3) It is that alone which decides his destiny. Out of it will bloom his Eden or flame his Hell. (4) It is that alone which he carries with him beyond the grave. Friends, property, and even his own

body he leaves behind, but character he bears with him into the vast unknown. The passage suggests certain important thoughts concerning character.

I. THAT THERE IS AN ANALOGY BETWEEN THE FORMATION OF CHARACTER AND THE ERECTION OF A BUILDING. "If any man build, &c." The process of character-forming is spoken of in the Bible sometimes under the figure of a journey, sometimes under the figure of a battle, sometimes under the figure of tillage. Here it is spoken of under the figure of a building. It is like a building in three respects.

First : *In the variety of its materials.* Buildings are generally formed, not of one material, but of several. "Stone, wood, iron," &c. Moral character is built up by a great variety of things :—the impressions that are made on us ; the emotions that rise in us ; the thoughts that possess us ; the volitions we pass ; all, in fact, that in any way affects us, goes to construct this character.

Secondly : *In the unity of its design.* Every building, however varied its materials, is formed on some plan. One design shapes the whole. So with character. The master-purpose of the soul—and every man has a master-purpose—whatever it may be, gives unity to the whole.

Thirdly : *In the function it fulfils.* Buildings are generally residences of some kind or other. The soul lives in the character. It is its home. In some cases the home is the mere sty of the animal ; in some, the shop of the barterer ; in some, the prison of the guilty ; in some, the temple of the saint.

II. THAT CHRIST IS THE ONLY FOUNDATION OF A TRUE CHARACTER. "For other foundation can no man lay than that is laid, which is Jesus Christ." There are sometimes splendid edifices and poor foundations, and the reverse. All characters are based upon some one idea.

First : *Some are based on the sensual idea* :—Such as that on which the prodigal son started ;—Such as that on which

Dives built his all. Millions now do the same. What shall we eat, what shall we drink? is the grand inquiry.

Secondly: *Some are based on the secular idea.* On this Judas, the young lawyer, and Demas built; and on this thousands build now.

Thirdly: *Some are based on the ambitious idea.* Absalom, Haman, Herod, are examples of this. Such, too, are the Alexanders and Napoleons of general history.

Fourthly: *Some are based on the Christian idea.* What is that? Supreme sympathy with God; and this requires Christ for its existence. It cannot exist without Christ. Christ is its foundation, for He does the two things to generate the supreme sympathy in souls. (1) Demonstrates to man the propitiableness of God. (2) Reveals to man the moral loveliness of God. Thus He is the true foundation.

III. THAT TO CHRIST AS A FOUNDATION MEN BRING WORTHLESS AS WELL AS VALUABLE MATERIALS. "Some build edifices of gold, silver, precious stones," and some "wood, hay, stubble."

First: *There are edifices partially formed of "wood, hay, stubble."* The mere *creedal* character is worthless. There are those whose Christianity is a mere matter of creed, a thing of idea, nothing more. Mere *sentimental* character is worthless. There are those whose Christianity is a mere matter of feeling, a thing of frames and feelings. Mere *ritualistic* character is worthless. There are those whose Christianity is a mere matter of form. All these characters are formed of "wood, hay, stubble;" things of no solidity, no value, no duration.

Secondly: *There are edifices entirely formed of valuable materials brought to Christ.* They are formed of "gold, silver, precious stones." The heart is in vital sympathy with Christ, as the Atoner for sin, the Exemplar of holiness, the Saviour of the world. The profoundest thoughts, the strongest sympathies, the gold and silver of the soul, are connected with Christ.

IV. THAT THERE IS AN ERA TO DAWN WHEN ALL THE EDIFICES BUILT ON THIS FOUNDATION SHALL BE TRIED. "Every man's work shall be made manifest." *The day.* Heaven has appointed a day for testing character. Individually, it is the day that dawns at the end of our mortal life. Universally, it is the day that dawns at the end of this world's history. This will be a day of *fire*. The fire of absolute justice and truth will burn to the centre of all souls, consuming all that is worthless.

First : *This day will be injurious to those who have built on this foundation with worthless materials.* (1) They will suffer loss. There will be the loss of labor, the loss of opportunity, the loss of position. (2) Though they suffer loss they may be saved. "Saved, yet so as by fire." Though his favorite theories and cherished hopes shall burn like wood and hay, yet he himself may survive the flames.

Secondly : *This day will be advantageous to those who have built on this foundation with right materials.* "If any man's work abide which he hath built thereupon he shall receive a reward."



SUBJECT :—*Man, a Stranger on Earth.*

"I am a stranger in the earth."—Psalm cxix. 19.

Analysis of *Homily the Six Hundred and Forty-fourth.*

THOUGH he who first uttered these words was in a land very distant, an age very remote, and circumstances very unlike ours, there is such a similarity in human experiences, such a oneness of the human heart, that each one of us may find this language intensely true as describing himself. There are many things that impress us with the fact, and induce in us the conviction that we are strangers here :—*The continual discoveries of science.* In the different regions that she treads, science is constantly revealing to us facts of which we have been completely ignorant, or showing

us fresh applications of facts that have scarcely been dreamed of before. The earth is a vast museum, and every fresh teaching of the sciences reminds us that we have explored such a fraction of its untold wonders, have become familiar with so little of its contents, in fact have merely touched so few of the objects of study that are piled about us, or spread around us, that each of us is compelled to say, "I am a stranger in the earth." This we also learn from our *personal bodily ailments*. Few are long free from such suggestive intimations of mortality as are afforded by pain, and disease, and weakness of body. This body of ours is as the tent of the pilgrim; and in our various physical infirmities, it is as though the winds were blowing, and the storms beating upon that frail tent, loosening its cords, tearing its canvas, shaking its supports, and foreboding a fast-approaching and complete destruction. *Our social intercourse*, too, teaches us the truth of the text. How *limited* it is. There are millions of human beings we have never seen, and thousands whom we see of whom we know nothing. We are as "strangers" in a vast crowd, among the population of the earth. How *changeable*, too. We are constantly missing some and meeting others. And with the saddest voice of all, our text is confirmed *by the bereavements of affection*. The empty chair in the home, the hollow chamber in the heart, lead many a widow, and fatherless, and forsaken one to feel they are "strangers" here. The fact is—

I. A REASON FOR HUMILITY WITH REGARD TO THE GREAT PROBLEMS OF LIFE. Such awful questions as—Why am I here? Whither am I going? Whence all this sin? Wherefore all this wretchedness?—press with overwhelming force on us in our thoughtful hours. Let us, in grappling with them, in struggling for their solution, cherish the spirit of the text. Many things here are so startlingly strange to us because we are such strangers. If there is much mystery in them, there is more ignorance in us. So, let us reverently submit to Him who alone of all Beings is no stranger. Hear with

humble faith the oracles of Him to whom the ages are but as a moment, the universe a point. No man can be arrogant, dogmatic, or proud in spirit, who confesses—"I am a stranger," &c.

II. A REASON FOR DILIGENCE WITH REGARD TO THE DUTIES OF LIFE. Not with the leisure of the peasant whose home is on the Alps, but with the alacrity of the stranger there : nor even with the ordinary industry of the inhabitant of a city, but with the earnest diligence of the stranger there, must we conduct our life here. The wise man felt that we were strangers here, all hurrying on to a place whence we should no more return ; and therefore he said—"Whatsoever thy hand findeth to do, do it with thy might," &c. The duties with regard to our own souls, our families, our neighbourhood, that are incumbent upon us, should be speedily discharged. If we were going to stay here for ever, the sloth of the self-indulgent, the neglect of the callous, or at least the procrastination of the sentimental, might find some excuse. But the true Christian is only he who lives with the eagerness of the pilgrim's life.

III. A REASON FOR MODERATION IN OUR INTEREST IN LIFE. Whilst there is a deep sense in which we cannot set too high a value on our life here, it is also true that there is great and insidious danger of our centering too much of our affection on the properties, the pursuits, the connexions, the homes of this world. As the stranger, even amid fairest landscapes and most congenial scenes, remembers his home and for it reserves his strongest interest and to it consecrates his deepest love, the Christian also will ever feel,

"Here in the body pent,
Absent from thee I roam,
And nightly pitch my roving tent
A day's march nearer Home."

The spirit of our text is a sure deliverance from excessive

grief and from immoderate joy ; it is an aid to the Christian virtue of patience and soberness.

IV. A REASON FOR PRESUMING THE EXISTENCE OF SOME ABIDING STATE. Thoughtful souls in pagan countries and heathen lands, share with us and with the ancient Hebrew the conviction of the text. And this wide unsatisfaction with things temporal, this almost universal craving for a land where we shall not be strangers, is a very strong argument for its existence. It would indeed be a sad, an appalling truth, if all the great souls who have felt life to be only a journey, or a voyage, should after all never reach any haven or home. If there be no land where we shall be strangers no longer, man's hopes are grander than God's plans, man's cravings vaster than God's provisions. But no ! Those who have lived the devoutest lives, have been taught to feel even more profoundly than the worldly man, "I am a stranger in the earth ;" and religion has made this sad unrest and earnest expectation of our life here, a prophecy and a pledge of "a continuing city."

V. A REASON FOR OUR SEEKING THE RIGHT GUIDE OF LIFE. The musing evidently led the Psalmist to this conclusion, for the remainder of the verse is a prayer :—"Hide not thy commandments from me." As though he said, "I am a stranger in the earth," have so recently come hither, and know so little of all life's mysteries ; am so soon going hence, and know so little of all my destiny—that I need, with an overwhelming urgency, instruction and guidance. And more than that, all men around me are strangers, too ; I must have higher wisdom than that of earth." Hence, to God he looked, on His commandments he rested. This need we feel not less than the Psalmist. Because we are such strangers here, well may we, imploringly, and, thank God, also confidently cry, "Thou shalt guide me with thy counsel, and afterward receive me to glory."

Bristol.

U. R. THOMAS.

SUBJECT :—*The Value of Religion.*

"The kingdom of heaven is like unto treasure hid in a field," &c.—
Matt. xiii. 44.

Analysis of *Samy's* the Six Hundred and Forty-fifth.

WELL we may say concerning Jesus, "No man spake like this man." He was the Great Teacher of mankind, a Teacher come from heaven, sent by God, to instruct men in the way of holiness, to teach them momentous truths, and to recommend to their affections the infinitely valuable pearl of personal godliness. His teaching is characterized by infinite wisdom, the most heart-melting tenderness, and the most urgent and forcible persuasiveness. He employs the most striking metaphors, the most happy similes, and the most powerful motives to press mankind to choose the good part, which shall not be taken away from them. The words of the text form a striking illustration of the sentiment advanced. "The kingdom of heaven is like unto treasure hid in a field," &c. To see the beauty and force of this parable, picture to your own mind all the objects mentioned therein : a field—a valuable treasure hid there by some person, perhaps in the time of war, or pestilence, when the possessor was compelled to leave his land, expecting at the time of his much wished and longed-for returning, to find his treasure where it was placed for security's sake. Meanwhile, whilst he was perhaps an exile in a foreign land, or dropped to the regions of mortality—a stranger comes, perchance, and finds the treasure, and rejoices because of the discovery. Imagine the feelings of his heart. Oh, enough for myself and family, if I could but secure this treasure : then, lest any one should find it, and take it away, after seeing its value, he takes every imaginable care to conceal the discovery till he sells all his property, and goes and buys the field—then he lives upon it. This is the literal meaning presented by the parable ; and some important lessons are to be had from it, which are—

I. THAT RELIGION IS VALUABLE. "A treasure." If we were to realize the heavenly emotions, the grateful feelings, the tranquil state, and the lofty and cheering prospects of the Christian mind, we should pronounce religion to be precious. If we were to gaze on the happy scene and listen to the religious conversation of a Christian family, we would say religion is precious. But passing the temporal amelioration of the world, and the moral beauty with which it adorns the national character of every Christian land, by the telescope of Divine truth, let us view the ineffable beauty and eternal grandeur of the paradise of God, and consider that religion brings *man! man!* thither, and we shall say that religion is precious. But there are three things which renders an object precious—

First: *Its intrinsic value.* When we look at some stupendous building or some extraordinary work of art, such as the Britannia Bridge, the Crystal Palace, the Great Eastern, &c., we pronounce them precious, because their intrinsic value or the expense incurred in their construction, is immense. Look at the expense of Deity in bringing salvation to man; He created with a word, He rules with ease, but redeems man with agony.

Secondly: *The universal consent concerning it.* It is the common consent of mankind that made the gold-dust of greater value than some other dust. But apply this to religion. All beings in the universe, with the exception of some wicked men on earth and the lost angels—and they soon will give in and confess the value of religion—have consented that religion is the chief thing—it passes so in every country.

Thirdly: *Its adaptation to answer some great and important purposes.* We can easily conceive of gold and silver, a pearl or a diamond, being of no greater value in the sight of man than the dust on which he treads. Suppose a man cast upon a strange island, where he has no intercourse with his fellow-men—a morsel of bread would be better to him than a mountain of gold, and a drop of water

than a houseful of pearls. Even paper, when it gains currency in the commercial world as money, becomes valuable. Everything around us, such as air, water, which is absolutely necessary for sustaining life, is precious. Suppose a man on the point of being drowned in a wreck. Cast gold at him, he despises it; bring luxury to him, he turns from it; but bring him a *boat*. Religion *only* is adapted to man's necessities, and it alone will rescue his soul from death, &c.

II. THAT THE VALUE OF RELIGION IS UNKNOWN TO THE MASS OF MANKIND. It is a treasure "hid" to them. The common pursuits of mankind are a practical proof of this. Men are engaged with the greatest earnestness and zeal in accumulating wealth, in forming friendship, and in obtaining honor. They devote their whole energy, talent and time to the world, and dedicate their existence to mammon, whilst they entirely disregard the pearl of great price. Why is this? What can account for this? It is their ignorance of the preciousness of religion. Since there is so much preaching, so much explaining Scripture, how is it that men are so ignorant of the true value of religion?

First: *Because of their carelessness in not examining it.* See its bearings, enjoyments, prospects. Moses examined it and found its value, and so would everyone were he to examine it.

Secondly: *Because of the spirituality of its nature.* If the things of this world, if wealth and honor were offered to men on the same terms as the spiritual blessings of the Gospel are pressed upon them, they would receive such a ministry, and press for the benefits offered. But they turn a deaf ear to the invitations of the Gospel. The natural man does not discern spiritual things.

Thirdly: *Because her charms are derived from futurity.* Her rewards, her prospects, her bliss, are future, not present.

III. THE GREAT REGARD PAID TO RELIGION BY THE CHRISTIAN. "For joy thereof," &c.

First : *Great anxiety*. He hides it, anxious lest it be lost. This he does for three reasons : he will have enough to live on, if he could but secure the treasure, enough for ever. His conduct shows the possibility of losing it. If we lose the treasure of personal piety in this world, it will be lost for ever.

Secondly : *Great joy*. A treasure is hid in the field, more than he expected ; he had walked over the field many a time before, but never thought it so precious. It may be *his*, all may be his. All-absorbing subject ! Where the treasure is, there the heart.

Thirdly : *Great sacrifice*. "He selleth all" in order to buy it. This includes three things. An entire renunciation of self-righteousness. Breaking the connexion with every sin, though it be dear and profitable : Matt v. 29, 30. A thing that is sold has no further connexion with its previous owner, he has done with it.

Tredegar, Mon.

DAVID HUGHES, B.A.

Biblical Criticism.

THE CODEX SINAITICUS.

THE manuscript is written on very fine vellum. The page is $13\frac{1}{2}$ inches broad, by about 15 inches high ; and the number of leaves is $345\frac{1}{2}$. The letters are uncial, and closely resemble the style of existing writing of the first century. The lines are so short that there are four columns on every page, the writing being what is termed *stichometrical*. Where several particulars are recounted, as in Rom. viii. 35, 38, 39, there is often only one word to a line. The manuscript is evidently a close copy of another similarly written, since lines are sometimes omitted, and clauses which happen to end with the same words as those which precede. Thus the sense is often destroyed. In the opinion of

Tischendorf—which, however, is not shared by Tregelles—the manuscript is the work of several, at least of four, different scribes. At various periods it seems to have been subjected to the corrections of various revisers, whose writing, in many different hands, abounds in the Codex, and certainly not to the improvement of its appearance. Sometimes corrections are themselves corrected; and sometimes the original writing, where the ink has faded through age, has been renovated by retracing the strokes. One of the correctors has occasionally put in the margin, over against passages which he particularly admired, the syllable *ωρ* for *ὡραῖον*, beautiful.

It is curious that in this Codex the Acts follows the Pauline Epistles, and the Epistle to the Hebrews precedes the Epistles to Timothy.

Palæographers who are qualified to pronounce an authoritative opinion, declare their conviction of the extreme antiquity of this manuscript. This opinion is based on reasons such as the following :—

The quality and venerable appearance of the vellum.

The number of columns on the open leaf, as if indicating a transition from the old *volumes* or *rolled* books.

The ancient form of the characters, and the absence of large letters at the beginning of sentences.

The brevity of the titles and subscriptions.

The presence in the Gospels of the Ammonian Sections, called Ammonian because attributed by Wetstein to Ammonius Saccas,* and of the Eusebian Canons, which are harmonistic tabular arrangements; these Sections and Canons being marked in red ink in the margin, and the marks evidently contemporary with the original scribe.

The presence of the works of Barnabas and Hermas, which seems to refer the manuscript to a period when the Church had not settled the Canon of Scripture.

The numerous corrections by different hands in different ages, and of various shades of ink, above described.

* Century 3rd.

Lastly, and above all, the readings which are peculiar to the text of this Codex.

The following is part of a letter which Tischendorf received from the Pope in the spring of 1862 :—

“We do not doubt that your researches and labours are destined to be of great value to scholars of the Catholic persuasion, as you are enriching the sacred sciences with new treasures. We congratulate you that the celebrity you deservedly enjoy has been still more increased by this new work, especially as your noble sentiments separate you very widely from those who, as you have well remarked, rejoice in their contempt for religion, over the shipwreck of faith, the decay of Christianity.”

Another autograph letter from the same personage, was received by Tischendorf towards the close of last year :—

“Illustrious Sir, our greetings ! That splendid edition of the Sinaitic Manuscript which you have executed with such vast labor and study, illustrious sir, has, as you conjectured, been brought to us by the Ambassador of his Imperial Majesty, and soon afterwards your letter came to us, together with the manual edition of the New Testament, which you sent us as a present. Although it belongs to the very character of so great a work that it can be fully comprehended only by means of the thoroughest and most searching examination (which our manifold and important duties do not permit us), yet all that we saw at the first glance into the work has filled us with admiration. We have especially remarked the extraordinary zeal with which, as if with a view to spread the leaves of the old parchment itself before everyone's eyes, you have reproduced it so carefully page by page, according to the several columns of the text, every verse, the interpunctuations, and the spaces between the lines, the zeal with which you have so adroitly imitated by type the form and size of all the various letters; and with which, finally, you have not only distinguished from one another all the old corrections in the writing, but also compared them with the chief text itself. All this puts everyone, without seeing the original, in the position to judge of the value and age of the document, at the same time that it realises to everyone that conscientiousness and enormous labour with which you have called up this extraordinary manuscript into new life after it had so long lain hidden. Verily, the glory you possessed already in this branch of science has been crowned by this last work, not less on account of its difficulty and magnitude than by reason of its importance. For not only does this Sinaitic Codex present a great part of the Old Testament and the whole of the New, which was not completely contained

even in the Vatican Codex, but it contains besides the writings known under the name of Barnabas, which hitherto had been published only partly and defectively, and the first part of "The Shepherd"—writings which are indeed to be highly prized. O that the fruits of so many travels, researches, labours, which you have cheerfully taken upon yourself, and happily executed, may especially, as you yourself say, help the advance of Christian knowledge, not only of the whole of Christendom, but may also draw upon you in such rich measure the favour of God, that we may finally be able to embrace you as a dearest son, bound with us by the bonds of perfect love. This we beseech of God for you, illustrious sir, while we express our gratitude to you, and assure you of our high esteem.—Given at Rome, at St. Peter's, September 2, 1863, in the eighteenth year of our Pontificate.

"PIUS P.P. IX."

The Christian Year.

BY A CLERGYMAN.

Easter Day.

"The power of his resurrection."—Phil. iii. 10.

ALTHOUGH the word *power* (*δύναμις*) is used in several senses in the New Testament, yet, if we examine the passages in which they occur, we shall find that there is a close connexion between them. The radical conception is that which is the most obvious, and is the first to be suggested by the English word—the conception of strength or efficacy, the virtue of a cause. It is unnecessary to cite specimens of the numerous and familiar passages in which we read of the power of God. Power is ascribed also to angels; and one chief particular in which they excel mankind is, that they have a larger domain of nature subject to their will. An angel could in one night destroy, by secret but irresistible agency, all the first-born of Mizraim; or all but annihilate the army of Sennacherib. An angel could with ease roll away the "very great" stone from the door of the sepulchre

of Jesus. The evident possession of superhuman power is to be regarded as one cause of the peculiar terror which the appearance of an angel inspires, and that not in weak woman only, but even in Roman soldiers. We read in Mark, that the women were "affrighted" when they saw the "young man" in the sepulchre; and in Matthew, that "for fear of him the keepers did shake, and became as dead men." One of the orders of these superior beings seems to be so much distinguished by strength, that they take their name from it. So we read of "angels, principalities and powers." Rom. viii. 38. But in Ps. ciii. 20, it is regarded as an attribute common to them all:—"Bless the Lord, ye his angels, *that excel in strength*;" or, as it is literally, "*mighty ones of strength*." The extraordinary works which accompanied and furthered the founding of the Church, and even the order of persons in the Church who possessed the gift of working them, are familiarly named after the *power* which was thus manifested. "Lord, Lord, have we not prophesied in thy name? . . . and in thy name done many *powers*? (*δυνάμεις*)" Matt. vii. 22. "And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that *powers* (*δυνάμεις*). . . Are all apostles? are all prophets? are all teachers? are all *powers*? (*δυνάμεις*)" 1 Cor. xii. 28, 29. The witness of the apostles to the Lord's resurrection was delivered "with great *power* (*δυνάμει*)," Acts iv. 33; and their mature converts were "strengthened with all strength (*ἐν πάσῃ δυνάμει δυναμούμενοι*)." Col. i. 11.

The word *power* is sometimes used to indicate real, genuine, internal virtue or worth, as distinguished from mere outward show or pretence. Thus, in 1 Cor. iv. 19, 20, the Apostle says, "I will know not the *word* τὸν λόγον of them which are puffed up, but the *power* τὴν δύναμιν. For the kingdom of God is not in *word* ἐν λόγῳ, but in *power* ἐν δυνάμει." Also, in 2 Tim. iii. 5, he describes certain men as "having a *form* μόρφωσιν of godliness, but denying the *power* τὴν δὲ δύναμιν thereof." The *power* of a word is not the sound but the significance. Speaking of tongues, in 1 Cor. xiv. 11, he says,

“ If I know not the *meaning* τὴν δύναμιν of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh a barbarian unto me.”

Now, then, by considering these various, but connected senses of the word *power* in apostolic usage, we may be helped to the understanding of the remarkable expression of our text, where St. Paul tells us, that he has “suffered the loss of all things, and counts them but dung, that he may know the *power* τὴν δύναμιν of Christ’s resurrection.”

The power of Christ’s resurrection includes—

I. THE POWER OF WHICH IT WAS THE EFFECT.

Nothing more affectingly displays power to the human mind than a resurrection from the dead. To turn water into wine, to increase bread, to heal the sick, are proofs of power over nature ; but to bring life back when it has altogether gone, to recal a soul from the invisible world, is a more glorious manifestation of might, showing power which is absolute, universal and creative, which extends to the secret dwelling of departed men. The resurrections from the dead which were effected by the Lord Jesus during the course of His earthly ministry, must accordingly be regarded as taking the lead of all His mighty works. The daughter of Jairus was resuscitated just after she had expired ; the widow’s son, after a decease which had taken place at least some hours before ; Lazarus of Bethany, who had been dead four days. Thus there was in these works a progressive manifestation of power.

But as these resurrections were the most illustrious of Christ’s mighty works, so His own resurrection was more illustrious still than they. *It was a resurrection from a violent death.* He had been “crucified through weakness, and now He lived by the power of God.” His enemies, on the alert, had taken every precaution to prevent His resurrection. “They made the sepulchre sure, sealing the very great stone, and setting a watch.” Yet He rose in spite of all.

The power of Christ’s resurrection appears more glorious

than that of the others, when we remember that it was *His own*. They were raised by Him, He raised Himself. For though His resurrection is often spoken of as effected by the power of His Father, yet passages are not wanting in which it is represented as His own doing. "Destroy this temple, and in three days I will raise it up." (John ii. 19). "I have power to lay down my life, and I have power to take it again." (John x. 18). These various representations will present no difficulty if we remember the communion in power and will of the Son and the Father.

Again : Christ's resurrection contrasts advantageously with the others in regard to *ground or reason*. The damsel was raised in answer to her father's earnest entreaty. The widow's only son, because Jesus "had compassion" on the mother ; Lazarus, because he and his sisters were friends of Jesus. But *Christ was raised by virtue of His own holiness*. He was "God's Holy One, and could not see corruption." "It was not possible that he should be holden (*καρτεῖσθαι*) of death." (Acts ii. 24, 27.) The power which raised Him was His own holiness. Holiness and life are unalterably and indissolubly blent. The Holy One of God is mightier than death ; He is *the Resurrection and the Life*.

In conformity with these conceptions, St. Paul speaks to the Ephesians (i. 19, 20), of Christ's resurrection, as the grand typical instance of Divine power, *according to the working of His mighty power, which He wrought in Christ when He raised Him from the dead*.

The power of Christ's resurrection includes—

II. ITS WEIGHTY SIGNIFICANCE.

This significance is twofold, having an aspect—

First : *Towards Himself*. He had many times predicted, not His death only, but also His resurrection. This He had done to the Jews openly, and to the disciples privately. Sometimes He denoted the third day as the time when this resurrection should take place. These announcements were mysterious and wonderful to the disciples. In Mark ix. 10,

we read that they "questioned one with another, what the rising from the dead should mean." Moreover, those glorious, living words of farewell, which are reported by the disciple whom Jesus loved as spoken at the Supper, contain references, not only to His approaching death, but also to His subsequent resurrection. "Yet a little while, and the world seeth me no more ; but ye see me : *because I live, ye shall live also.* A little while, and ye shall not see me, *and again a little while, and ye shall see me,* because I go to the Father." These beautiful sayings were uttered just when the disciples most needed comfort. The thought that He was preparing them for His death, seems to have so dulled their ears, that He was but imperfectly understood, until, in answer to their questioning, He spake plainly, "And ye now therefore have sorrow ; but *I will see you again,* and your heart shall rejoice, and your joy no man taketh from you."

The return of Jesus from the grave was, therefore, *needful to made good His own prediction.* The sequel must justify His words, or the disciples would have been thrown into most painful perplexity, between their conviction of the truth of His doctrine and the holiness of His character on the one hand, and suspicion of His credibility as a foreteller on the other. During the interval of sorrow, quiet consideration, and mutual impartation of sentiment which immediately followed the crucifixion, we cannot help imagining that predictions such as these must have been recalled. On the arrival of the critical morning, they were unprepared to believe at once the too joyful tidings of the women, who *remembered His words.* Yet in wonder, blent with imperfect and timid bodings of the truth, they hastened to the sepulchre. Convinced at last, they of necessity clung with double steadfastness to all that had been said by One who, in so eminent an instance, and in so grand and wonderful a manner, could make good His words.

Again : The resurrection of Jesus was *a convincing demonstration of His Messiahship.* The prophets had spoken on the one hand of humiliation, suffering, and death ; but on

the other, of triumph and length of days. (Ps. xvi. 10, 11 ; Isa. liii. 10—12.) These were the marks of the Messiah. The one had been inconclusive without the other ; but the force of both united was irresistible. This was the proof urged by the Apostle Peter on the Jews at Pentecost. He told them that the crucifixion was in accordance with the “determinate counsel and foreknowledge of God,” and that the resurrection, of which he and the other apostles were appointed witnesses, and whose marvellously glorious effects were now apparent, was predicted by the prophet David. This argument brought about sharp and sudden conviction. St. Paul, also, in his Epistle to the Romans, (i. 4) speaks of Christ as “of the seed of David according to the flesh,” by which He was mortal ; but “determined as the Son of God in power, (ἐν δυνάμει) according to the Spirit of holiness, by resurrection from the dead.”

The significance of Christ's resurrection respects—

Secondly : *His believing followers.* Christ, as one with the race of mankind, suffered death, which was their sin working on His body. But His holiness, which is the life of the soul, raised His body from the grave. Now, from His union with the race, His spirit of holiness goes freely forth to sanctify mankind. As many as receive unresistingly the influence of that blest Spirit, repent, believe, are pardoned, and finally raised in likeness to Christ, by the same Spirit of holiness. Thus they receive entire redemption.

This explains—

(1) *The obligation to repentance as a consequence of Christ's resurrection.* Repentance is the first step towards holiness. It is, so to speak, a spontaneous revolution of the mind, a turning away from sin and a turning towards God. Christ Himself, in His charge to the apostles, shortly before His ascension, particularizes the preaching of repentance as a consequence of His resurrection (Luke xxiv. 47). “That repentance and remission of sins, should be preached among all nations.” So when the convinced Jews at Pentecost asked—*What shall we do ?* Peter answered, *Repent.* So

when he ascribes the healing of the lame beggar to the name of Jesus, the Risen Christ, he subjoins : *Repent ye, therefore, and be converted.* Acts iii. 19. And when the apostles were brought before the Sanhedrim, to answer for their preaching *all the words of this life*, Peter's vindication again runs thus : "*The God of our fathers raised up Jesus*"—that is, from the dead—"whom ye slew and hanged on a tree ; Him hath God exalted with His right hand"—a symbol of *power*—"to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins."

(2) The obligation to *confidence in Christ as the Saviour.* The resurrection is often represented as the basis of faith, since it undeniably demonstrates God's acceptance of Christ's voluntary death ; and that what the Serpent which Moses lifted up in the wilderness once effected for the bitten Israelites, God now accomplishes *in spirit and in truth* for all believing men.

(3) *The inspired hope of our own resurrection.* The resurrection of the body is only the outward climax of the work which begins in the sanctification of the soul. The two conceptions are continually blent in the mind and teaching of St. Paul. "If Christ be not raised, *ye are yet in your sins.* Then they also which are fallen asleep in Christ, *are perished.*" 1. Cor. xv. 18, 19. Again he says in Rom. viii. 10, 11. "If Christ be in you, the body is dead because of sin, but *the spirit is life* because of righteousness. But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also *quicken your mortal bodies* by His Spirit that dwelleth in you." St. Peter's words in his first epistle have the same mystic comprehensiveness. "Blessed be the God and Father of our Lord Jesus Christ, which, according to His abundant mercy hath begotten us again unto a *living hope by the resurrection of Jesus Christ from the dead*, to an inheritance incorruptible and undefiled, and that fadeth not away.

It is this *power* of Christ's resurrection, then, which St. Paul in our text so ardently desires to *know*, for which he declined

all other pursuits, regarding them as comparatively mean and contemptible. He desires *to know this power*. He desires *a thorough reception into his mind of the truth* that God's power had raised up Christ His Holy One. He desires *to understand* the weighty *significance* of Christ's resurrection as a confirmation of His doctrine, as a proof of His Divine Sonship. He desires *to know by experience* the same power working evermore in himself, removing him ever further from self and sin, bearing him ever nearer to Christ. He desires "by any means to attain unto *that resurrection from the dead*."* Christ was his model; and since Christ, as such, was perfected by resurrection, by the same, St. Paul regarded redemption consummated in His followers. All which he desired for himself in this world and in the future, and for which he strives to excite a like longing in the Philippians, he expresses in the one glorious and comprehensive word, *that resurrection from the dead*.

* τὴν ἐξανάστασιν τὴν ἐκ νεκρῶν.—Lachmann and Tischendorf.

The Preacher's Finger-Post.

THE WONDERFULNESS OF GOD'S COUNSEL.

"Wonderful in counsel."—
Isaiah xxviii. 29.

THE context presents to us physical husbandry in two very different aspects. First: *As the effect of God's teaching*. And—Secondly: *As the emblem of God's teaching*.* God's counsel is wonderful in all. His departments of action as

* See Homilist, vol. III., p. 36.

a Creator, a Sovereign and a Redeemer. We shall confine our attention to the wonderfulness of His procedure as a Redeemer; and our illustration shall be taken from the nature, the formation and the propagation of the redemptive system.

I. ITS NATURE IS WONDERFUL. What is it? One word perhaps will best describe it: *Reconciliation*. It is called

the ministry of reconciliation. To see its wonderfulness, think of four things. First : That the reconciliation originates with the offended party. In human conduct it is the offender who is expected to seek for reconciliation. Were the offended to do it, human intercourse would become almost impossible. Self-respect in man prevents him from seeking this reconciliation with a man who has wickedly offended. But here is God the offended party, &c. Secondly : The offended party, who seeks the reconciliation, is *infinitely superior to the offender*. If, amongst our equals, we never think of seeking reconciliation with the men who have unjustly offended us, still more is it out of our thoughts if the offender is greatly our *inferior*. The idea of a lord seeking the friendship of a beggar who had insulted him, or a monarch the friendship of an obscure subject who had wickedly affronted him ! Such attempts would be marvels in the human world. But here is the Infinite Sovereign of the Universe seeking reconciliation with the human world. Thirdly : The offended party, who is infinitely superior, offers reconciliation to the *lowest class of His foes*. There are two great classes of enemies to God—fallen angels

and fallen men ; men are the inferior. Yet He passed by the angels and took hold upon the seed of Abraham.* Fourthly: The offended party, who is infinitely superior, offers reconciliation to the lowest class of His foes *at a most stupendous sacrifice*. If a man is not likely to seek the reconciliation of one who had offended him, and far more unlikely if he is greatly his inferior, still more unlikely is he to make any sacrifice in order to obtain it. But here is the Infinite One, whom we have offended, delivering up His only-begotten Son in order to win us back to friendship. Here is wonder, a shoreless abyss of wonders !

II. ITS FORMATION IS WONDERFUL. How is this system of reconciliation formed ? There are two things as to the mode which show the wonderfulness of the arrangement. First : *Its gradualness*. We, when we have a work to do, to which we attach importance, hurry at it, and are impatient for its accomplishment ; but God, to ripen this scheme, took four thousand long years. Secondly : *Its instruments*. Who are the agents employed in the working of it out ? When we have a work to do, we select the

* See Homilist, vol. IV., p. 264.

best men we can get. God employed the agency of wicked men in the working out of His great reconciling plan. "Him, being delivered by the determinate counsel and foreknowledge of God," &c.

III. ITS PROPAGATION IS WONDERFUL. Three things show the wonderfulness of its propagation. First: *The character of the persons to whom its propagation was first entrusted.* To whom did He commit the ministry of this wonderful scheme? To the magnates, or the literati of His age? No, to a few poor fishermen. Secondly: *The class of persons to whom it was first offered.* Who were they? The greatest sinners on earth; the sinners at Jerusalem, who imbrued their hands in the blood of His only-begotten Son. Thirdly: *The pressing of it on the attention of those who frequently reject it.* If we were generous enough to offer reconciliation to an offender once, it is not likely we should continue to press it when he rejected it. But God continues to press the offer on sinners from age to age, and on the same man through the whole of a long life. Truly, He is wonderful in counsel. His thoughts are not our thoughts, neither are His ways our ways.

FORM AND POWER.

"Having a form of godliness, but denying the power thereof: from such turn away."—2 Tim. iii. 5.

THESE few words suggest certain consecutive thoughts of great practical moment.

I. THAT TRUE RELIGION IS GODLINESS. By godliness I mean *God-likeness*.* There is a great deal of what is called religion that is anything but this. The religions of the world are more devil-like than God-like. True religion is *God-likeness*. What is meant by being like God? It does not mean—(1) Being like Him in a *natural* sense. He is Eternal, Omnipresent, Almighty. We can never be like Him in these respects. It does not mean—(2) Being like Him in an *intellectual* sense. His intellect understands all things accurately and thoroughly. He knows the origin, the essence, the relations, the uses, the bearings, and the ultimate issues of all things. "We are of yesterday and know nothing." But it means to be like Him *morally*. To be like a being morally, is to be swayed by the same governing disposition. Morally, I am like him who acts from the same master-impulse as

* Although *εὐσέβεια* means *due reverence*, we take the *English* word in the sense above.

myself. Love is the imperial impulse in the Divine nature, and he who is ruled by love is like God. All can become like God in this respect. A child can love as well as a seraph, &c.

II. GODLINESS HAS ITS FORM. "A form of godliness." It has a way of expressing itself. First: *It has a form of expression towards God.* There is confession, prayer, praise, worship. Secondly: *It has a form of expression towards man:*—respect for the rights, compassion for the miseries and a loving desire for the happiness of all. Godliness must have its expressions both towards God and man, and those expressions have their forms.

III. THE FORMS OF GODLINESS SOMETIMES EXIST WITHOUT ITS POWER. First: *There is often a great deal of external worship where there is no godly devotion.* There are mere mechanical acts, empty words, spiritless strains. It was thus with the Jews of old: "they come unto thee and they sit before thee as my people, and they hear thy words, but will not do them: and lo, thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument: for they hear thy words but they

do them not." Secondly: *There is often a great deal of external philanthropy where there is no godly devotion.* There is much said, given, and done, for man in this age in the name of philanthropy, which is not prompted by nor inspired with godlike love.

IV. HAVING THE FORM WITHOUT THE POWER IS PRACTICAL INFIDELITY. To have nothing but the mere form is to deny the power. First: The mere form *misrepresents* the power. Mere form is a painted corpse, that misrepresents life. It is a galvanized body, its movements misrepresent the activities of life. Secondly: The mere form *counteracts* the power. It counteracts its influence upon ourselves. Attachment to forms crushes the spirit. "The letter killeth, &c." Counteracts its influence upon others. The hollow ritualism, and the stiff formality of professors, have ever counteracted the influence of spiritual religion. This is practical infidelity, and it is the worst kind of infidelity extant; it is an infidelity that repeats its religious creeds, says its prayers, sings its psalms, and performs with literal accuracy all its devotions, and therefore lies beyond the power of human logic. The infidelity of the Church, I

trow, is worse than the infidelity of the sceptic's press, club, or platform.

THE PREACHER.

"Suffer me a little, and I will shew thee that I have yet to speak on God's behalf. I will fetch my knowledge from afar, and will ascribe righteousness to my Maker." —Job xxxvi. 2, 3.

THESE are words which Elihu addresses to Job. The speaker is a young man of great genius and high culture. His thoughts are deep and devout, and his expressions clear and eloquent. The words may be used to represent some of the work of the true preacher.

I. THEY REPRESENT THE SIDE HE HAS TO TAKE. "I have yet to speak on God's behalf." Sin is a controversy with God. The millions of ungodly men are engaged in this controversy. The true preacher has to take the side of God in the discussion. First: *He has to defend the procedure of God.* He has to justify the ways of Heaven. Secondly: *He has to vindicate the character of God.* His character is the same—misrepresented, condemned. The true preacher has to clear his Maker of all ungodly accusations. Thirdly: *He has to*

enforce the claims of God; His claims to their supreme love and constant obedience. Fourthly: *He has to offer the redemption of God;* to show forth the wonderful mercy of God in Christ Jesus.

II. THEY REPRESENT THE KNOWLEDGE HE HAS TO COMMUNICATE. "I will fetch my knowledge from afar." All, perhaps, that Elihu meant by this expression, was that he did not intend dealing in common-places, to go over the same ground which others had trodden, but to go into fresh regions for his thoughts. Literally the true preacher has to fetch his knowledge from afar. First: *From afar in relation to the intuitions of men.* The doctrines of the Gospel lie far away from the inbred sentiments of the human soul. Secondly: *From afar in relation to the philosophical deductions of men.* Human reason could never discover the essential truths of the Gospel. "Eye hath not seen." &c. Thirdly: *From afar in relation to the natural spirit of men.* The spirit of the Gospel is foreign to the disposition of the ungodly world. We have to fetch our knowledge "from afar." We have to go back over the centuries, back to Christ and His apostles, &c.

III. THEY REPRESENT THE PURPOSE HE HAS TO MAINTAIN. "I will ascribe righteousness unto my Maker." Elihu's purpose seemed to be, in all that he intended saying, to demonstrate to Job that God was righteous in all His ways, and worthy of his confidence.

The conviction of God's righteousness must be amongst the deepest and most invincible forces in the soul of the true preacher. A sceptical philosophy, in criticizing the Divine procedure,

may sometimes throw such a thick mist over the righteousness of God, as to hide it for a time from his reason, but his heart must hold on to it with tenacity. God's ways are equal. This must be his watchword, his landmark in his mental explorations, his pole star in his excursions. With this conviction he will show, First: *That no suffering falls on any creature more than he deserves.* Secondly: *That no work is demanded of any creature more than he can render.*

The Pulpit and its Handmaids.

DEATH OF SOCRATES.

When he had thus spoken, "Be it so, Socrates," said Criton; "but what orders do you leave to those who are present, or to myself, either respecting your children, or anything else, in the execution of which we should most gratify you?" "What I always do say, Criton," he replied, "nothing new: that if you pay due attention to yourselves, do what you will, you will always do what is acceptable to myself, to my family, and to your own selves, though you should not now promise me anything. But if you neglect yourselves, and are unwilling to live, following the track, as it were, of what I have said both now and heretofore, you will do nothing the more, though you should now promise many things, and that with earnestness." "We shall take care, therefore,"

said Criton, "so to act. But how would you be buried?" "Just as you please," said he, "if you can but catch me, and I do not elude your pursuit;" and, at the same time, gently laughing, and addressing himself to us, "I cannot persuade Criton," he said, "my friends, that I am that Socrates who now disputes with you, and methodizes every part of the discourse: but he thinks that I am he whom he will shortly behold dead, and asks how I ought to be buried. But all that long discourse which some time since I addressed to you, in which I asserted that after I had drunk the poison I should no longer remain with you, but should depart to certain felicities of the blessed, this I seem to have declared to him in vain, though it was undertaken to console both you and myself. Be

surety, therefore, for me to Criton, to the reverse of that, for which he became surety to the judges: for he was my bail that I remain, but be you my bail that I shall not remain when I die, but shall depart hence, that Criton may bear it the more easily, and may not be affected when he sees my body burnt or buried, as if I were suffering some dreadful misfortune; and that he may not say at my interment, that Socrates is laid out, or is carried out, or is buried. For be well assured of this, my friend Criton, that when we speak amiss we are not only blameable as to our expressions, but likewise do some evil to our souls. But it is fit to be of good heart, and to say that my body will be buried, and to bury it in such manner as may be most pleasing to yourselves, and as you may esteem it most agreeable to our laws."

When he had thus spoken, he arose, and went into another room, that he might wash himself, and Criton followed him, but he ordered us to wait for him. We waited, therefore, accordingly, discoursing over, and reviewing among ourselves what had been said; and sometimes speaking about his death, how great a calamity it would be to us; and sincerely lamenting that we, like those who are deprived of their fathers, should pass the rest of our life in the condition of orphans. But when he had washed himself, his sons were brought to him (for he had two little ones, and one older), and the woman belonging to his family likewise came into him: but when he had spoken to them before Criton, and had left them such injunctions as he thought proper, he ordered the boys and women to depart, and he himself returned to us. And it was now near the setting of the sun: for he had been away in the inner room for a long time. But when he

came in from bathing he sat down and did not speak much afterwards: for then the servant of the Eleven came in, and standing near him, "I do not perceive that in you, Socrates," said he, "which I have taken notice of in others; I mean that they are angry with me, and curse me, when being compelled by the magistrates, I announce to them that they must drink the poison. But, on the contrary, I have found you up to the present time to be the most generous, mild, and best of all the men that ever came into this place; and therefore I am well convinced that you are not angry with me, but with the authors of your present condition, for you know who they are. Now, therefore, (for you know what I came to tell you) farewell; and endeavor to bear this necessity as easily as possible." And at the same time, bursting into tears, and turning himself away, he departed. But Socrates, looking after him, said, "And thou, too, farewell; and we shall take care to act as you advise." And at the same time, turning to us, "How courteous," he said, "is the behaviour of that man! During the whole time of my abode here, he has visited me, and often conversed with me, and proved himself to be the best of men. And now how generously he weeps on my account! But let us obey him, Criton, and let some one bring the poison, if it is bruised, and if not, let the man whose business it is, bruise it." "But, Socrates," said Criton, "I think that the sun still hangs over the mountains, and is not set yet. And at the same time, I have known others, who have drunk the poison very late, after it was announced to them, who have supped and drunk abundantly. Therefore do not be in such haste, for there is yet time enough." Socrates replied, "Such

men, Criton, act fitly in the manner in which you have described, for they think to derive some advantage from so doing; and I also with propriety shall not act in this manner. For I do not think I shall gain anything by drinking it later, except becoming ridiculous to myself through desiring to live, and being sparing of life, when nothing of it any longer remains. Go, therefore," said he, "be persuaded, and comply with my request." Then Criton, hearing this, gave a sign to the boy who stood near him; and the boy departing, and having stayed for some time, came back with the person that was to administer the poison, who brought it pounded in a cup. And Socrates, looking at the man, said, "Well, my friend (for you are knowing in these matters) what is to be done?" "Nothing," he said, "but after you have drunk it to walk about until a heaviness takes place in your legs, and then to lie down. This is the manner in which you have to act." And at the same time he extended the cup to Socrates. And Socrates taking it,—and, indeed, Echecrates—with great cheerfulness, neither trembling nor suffering any change for the worse in color or countenance, but, as he was used to do, looking up sternly at the man, "What say you," he said, "as to making a libation from this potion? May I do it or not?" "We can only bruise as much, Socrates," he said, "as we think sufficient for the purpose." I understand you," he said; "but it is both lawful and proper to pray to the gods that my departure from hence thither may be prosperous, which I entreat them to grant may be the case." And, so saying, he stopped, and drank the poison very readily and pleasantly. And thus far, indeed, the greater part of us were tolerably well able to refrain from

weeping; but when we saw him drinking, and that he had drunk it, we could no longer restrain our tears. And from me, indeed, in spite of my efforts, they flowed, and not drop by drop; so that, wrapping myself in my mantle, I bewailed myself, not, indeed, for his misfortune, but for my own, considering what a companion I should be deprived of. But Criton, who was not able to restrain his tears, was compelled to rise before me. And Apollodorus, who, during the whole time prior to this, had not ceased from weeping, then wept aloud with great bitterness, so that he infected all who were present except Socrates. But Socrates upon seeing this, exclaimed, "What are you doing, you strange men? In truth, I principally sent away the women lest they should produce a disturbance of this kind; for I have heard that it is proper to die among well-omened sound. Be quiet, therefore, and maintain your fortitude." And, when we heard this, we were ashamed, and restrained our tears.

But he, when he found during his walking about, that his legs became heavy, and had told us so, laid himself down on his back. For the man had told him, to do so. And at the same time, he who gave him the poison, touching him at intervals, examined his feet and legs. And then, pressing very hard on his foot, he asked him if he felt it. But Socrates answered that he did not. And after this he pressed his thighs, and thus, going upwards, he showed us that he was cold and stiff.

And Socrates also touched himself, and said that when the poison touched his heart he should then depart. But now the lower part of his body was almost cold; when uncovering himself (for he was covered) he said (and these were his last words) "Criton, we owe a

cock to Æsculapius. Discharge this debt, therefore, for me, and do not neglect it." "It shall be done, said Criton," "but consider whether you have any other commands." To this inquiry of Criton he made no reply; but shortly after he moved himself, and the man uncovered him. And Socrates fixed his eyes; which, when Criton

perceived, he closed his mouth and eyes. This, Echecrates, was the end of our comrade; a man, as it appears to me, the best of those whom we were acquainted with at that time, and, besides this, the most prudent and just.—*From Taylor's Translation of the "Phædon."*

Theological Notes and Queries.

OPEN COUNCIL.

[The utmost freedom of honest thought is permitted in this department. The reader must therefore use his own discriminating faculties, and the Editor must be allowed to claim freedom from responsibility.]

REPLICANT. In answer to QUERIST Nos. 4—9, p. 116. We profess ourselves incompetent to decide on this class of questions which have been sent by C. M. If he will favor us with inquiries the answers to which would tend to elucidate any portion of *revealed* truth, we will do our best to give him satisfaction.

THE PROMISES TO ISRAEL.

REPLICANT. In answer to QUERIST No. 10, p. 116. The promise of the Messiah is an exception indeed; since it includes all other real blessings, even eternal life itself.

ADOPTION.

REPLICANT. In answer to QUERIST No. 11, p. 116. The word *υιοθεσία*, which is used in Rom. viii. 15, 23, ix. 4, Gal. iv. 5, Ephes. i. 5, and is in all those places rendered by *adoption*, properly means *the placing as a son*. To adopt is to make one a son otherwise than by birth. In a peculiar sense the Israelites were chosen of old to this blessing. "To

them belonged the adoption."—Rom. ix. 4. Under the present economy it belongs to the Christian Church. Gal. iv. 5, Ephes. i. 5. It is not inconsistent with the Fatherhood of God, because it confers on us a higher worship than we had by natural birth. Bengel says, "The dignity of sons which is possessed by seniors, with use of the patrimony." By adoption God confers a further privilege on His sons. If we conceive of the new state as entered by regeneration, we can hardly talk of adoption. The terms, both correct and Scriptural, must be used separately, to prevent confusion of idea. It is worthy of remark, that the old Greek ecclesiastical writers sometimes use the word *υιοθεσία* when they mean baptism.

THE PAWNBROKER.

REPLICANT. In answer to QUERIST No. 12, p. 116. There does not appear to be anything in the occupation of a pawnbroker which has the essence of sin. If there were,

then it would be contrary to the Christian law to lend money on mortgage, which is the same in principle. At the same time, it is obvious both that the occupation exposes one engaged in it to peculiar temptations, against which it behoves him to be especially on his guard; and, also, that it must often subject him to the appearance of being hard and unfeeling. We do not think that the letter of the law of Moses binds us in this respect.

CHRIST AND MARY MAGDALENE.

REPLICANT. In answer to QUERIST No. 13, p. 116. We do not agree with you in setting aside St. Mark's clear assertion that "he appeared *first* to Mary Magdalene." There is no proof of any ascension before

that which took place at the end of the forty days, and speculation is useless. We have never met with any explanation of the words of Christ which has fully satisfied us. They have ever presented a difficulty to exegetes, and have occasioned a great variety of interpretations. Dean Alford, who nearly agrees with Grotius, paraphrases thus:—"Do not thus—for I am not yet restored finally to you in the body—I have yet to ascend to the Father." He then remarks:—"This implies in the background *another and truer touching*, when he should have ascended to the Father. . . .

The two renderings of *ἀπὸ* to be guarded against, are—(1) A laying hold of, to retain. . . . (2) A laying hold of, to worship," as in Matt. xxviii. 9.

Literary Notices.

[We hold it to be the duty of an Editor either to give an early notice of the books sent to him for remark, or to return them at once to the Publisher. It is unjust to praise worthless books; it is robbery to retain unnoticed ones.]

THE REVIEWER'S CANON.

In every work regard the author's end,
Since none can compass more than they intend.

A HISTORY OF ENGLAND FOR THE PEOPLE. FROM THE EARLIEST RECORDS. Re-Edited and continued to the death of the PRINCE ALBERT. By a Member of the University of London. Fourth Edition. London: William Tegg.

THE History of England is the history of England's past life, and though geographically small, has been the scene on which that life has to operate; it has played out a drama whose acts are thrilling, and whose moral is worthy the study of ages. England's story has been often written, but not always with literary skill, seldom with philosophic analysis, and more seldom still with righteous impartiality. Many of the works are so voluminous, that in this age of intense activity few can command the time for their perusal; others are so intolerably dull, that every page diffuses a drowsiness through the system, and others are so

one-sided in their treatment of facts and character, that the sooner they are burnt the better. All preceding histories have left ample room for the one before us. It brings within the compass of eight hundred pages the leading events, and the prominent characters of our past times. There are no waste words, no pedantic disquisition, no stiff stateliness of style, no attempt at being grand, here. Considering the fulness of information, the clearness of statement, the vividness of style—the condensation is remarkable. It is just the history for the people, and the people should possess it ; it comes within their means.

THE COLLECTED WRITINGS OF EDWARD IRVING. (In Five Volumes.)
Edited by his Nephew, REV. G. CARLYLE, M.A. Vol. I. London :
Alexander Strahan & Co.

MRS. OLIPHANT, in her interesting biography, has revived the memory of Edward Irving—a name which, thirty years ago, fell from a thousand lips every day, but which was fast sinking into oblivion until her pen brought his grand figure once more on the stage. Taken for all in all, Edward Irving was a type of men who appear in very distant intervals in the world's history. Heaven is not lavish in its gifts of extraordinary men. Once in a century, perhaps, they come. For this reason they arrest attention and demand study. Mr. Carlyle, his loyal and talented nephew, in the voluminous work of which this is the first volume, is engaged in reproducing the utterances of this marvellous man ; and such utterances are seldom heard in these days—stately in their sentences, Miltonic in their ring, prophet-like in spirit. The following extract may be given as a specimen of the great man's spirit and style. It is on the world's neglect of the Bible :—" Oh ! if books had but tongues to speak their wrong, then might this book well exclaim, Hear, O heavens ! and give ear, O earth ! I came from the love and embrace of God ; and mute nature, to whom I brought no boon, did me rightful homage. To man I came, and my words were to the children of men. I disclosed to you the mysteries of hereafter, and the secrets of the throne of God. I set open to you the gates of salvation, and the way of eternal life, heretofore unknown. Nothing whatever did I withhold from your hope and ambition ; and upon your earthly lot I poured the full horn of Divine providence and consolation. But ye requited me with no welcome, ye held no festivity on my arrival, ye sequester me from happiness and heroism, closeting me with sickness and infirmity ; ye make not of me, nor use me for your guide to wisdom and prudence ; but press me into your list of duties, and withdraw me to a mere corner of your time ; and most of ye set at nought, and utterly disregard me. I came, the fulness of the knowledge of God. Angels delighted in my company, and desired to dive into my secrets ; but ye, mortals, place masters over me, subjecting me to the discipline and dogmatism of men,

and tutoring me in your schools of learning. I came not to be silent in your dwellings, but to speak welfare to you and to your children. I came to rule, and my throne is set up in the hearts of men. Mine ancient residence was in the bosom of God; no residence will I have but the soul of an immortal; and if you had entertained me, I should have possessed you of the peace which I had with God, 'when I was with him, and was daily his delight, rejoicing always before him.' "

AUTOBIOGRAPHY, CORRESPONDENCE, &C., OF LYMAN BEECHER, D.D.
 Edited by his Son, CHARLES BEECHER. In Two Volumes, Vol. I.
 London: Sampson Low, Son, & Gorton.

SOME persons denounce Autobiographies. They regard the principle of a man writing the memoir of himself as vicious. This is nonsense. If a man's life is valuable, it is worth writing; and if it is to be written, no man can do it so well as the man himself. No one so well understands the subject, and no one has so strong motives to be faithful to it, and no one has such power to invest it with charm of reality. Biographers generally, either from the spirit of adulation on the one hand, or detraction on the other, make their heroes either far nobler or baser than they really were. The man who writes his own life will find modesty on the one side restraining him from yielding to any temptation to exaggerate his own merits; and self-respect on the other, from any tendency to depreciate his own worth. The name of Beecher is now—through the writings of Mrs. Stowe, the daughter of the subject of this work, and the somewhat sanguinary speeches, lately delivered amongst us, of her brother, Mr. Henry Ward Beecher—pretty well-known in England. Many, therefore, we doubt not, will give a hearty welcome to this Autobiography. There is a great variety in it. Domestic incidents, religious revivals, theological speculations, and ecclesiastical movements, all centering on the godly life of a thoughtful and active man, give the work a peculiar charm for all classes.

THE CHRIST OF THE GOSPELS, AND THE ROMANCE OF M. RENAN. (Three Essays.) By the REV. DR. SCHAFF, and M. NAPOLEON ROUSSEL.
 London: Religious Tract Society.

THIS volume contains a treatise by Dr. Schaff on the "Christ of the Gospels," in which the perfection of our Lord's character, as portrayed in the evangelists, is set forth as an argument for the Divinity of His purpose and mission. If the spotless purity of Christ's character can be demonstrated, His superhuman origin and nature must inevitably follow. The essay is an admirable delineation of the excellence of Christ, and as an argument against Renan and his school, is conclusive. This little book also contains two essays by Napoleon Roussel, one of the ablest of the French Protestant pastors, "in which the insidious and latent principles of the Vie de Jésus are stripped of their disguise,

and laid bare in their naked deformity. Many who might be deluded and seduced by the rhetorical romance of M. Renan, would start back with horror from an unveiled statement of his teachings." We commend this volume as an admirable antidote to the evil it is intended to remove.

THE FAMILY CIRCLE. By REV. ANDREW MORTON. (Third thousand.)
Edinburgh: W. Oliphant & Co. London: Hamilton, Adams, & Co.

THIS little book, the author informs us, is designed for the fireside of the common people. It is composed of discourses which the author delivered in the regular course of his ministry. Its object is to show how the humblest home may be made happy. The subject is—Home, with all its Domestic Relations, and in connexion with its changes here and destiny in Eternity. The idea and execution of this work are alike admirable. We do not wonder that such a book has already passed through two editions. Its editions should be numbered by hundreds.

THE PHILOSOPHY OF EVANGELICISM; EVOLVED FROM THE RELATIONS BETWEEN CONSCIENCE AND THE ATONEMENT. London: Bell & Daldy.

THIS is a book small in compass but big in meaning. Every page is filled with the profoundest thinking on the most vital parts of our faith. To do justice to the author's argument, and to point out where we agree, and wherein we differ, we should require several sheets in a "Quarterly." Suffice it to say, that every theological dogmatist and Evangelical preacher should read and ponder every part of it.

THE WORKS OF THOMAS GOODWIN, D.D. With General Preface. By JOHN C. MILLER, D.D. And Memoir, by R. HALLEY. Vol. VIII.
London: James Nisbet & Co.

THIS is another elegant volume, making the eighth of Dr. Goodwin's works. This contains discourses on the subject of Faith, the Acts of Faith, and the Properties of Faith. These discourses are equal to any of author's best productions. His points of thought are always numerous, and always richly illustrated by Scripture quotations. His illustrations are not always apt or decent, as for example:—"When a marriage is proposed unto a woman, that which may move her at first to listen to it, may be the hearsay of an estate, and paying her debts with which she is encumbered; these may persuade her to view and see the person, and to entertain a visit from him, and to acquaint herself with him; but after some long converse, her heart is so taken with his person, that if he had nothing, she would beg with him the world over, for she is satisfied with his person alone. And thus it is between our souls and Christ; we come to Christ at first as the Lamb of God that takes away our sins, that will save us from wrath and pay our debts (and the truth is we must always come so to Him to cleanse us from sin every day)." The enterprising publisher has so done his part as to leave nothing to be desired.

A FAMILIAR EPISTLE TO ROBERT J. WALKER. From an Old Acquaintance.

London: Saunders, Otley, & Co. Also:—**THE NEGRO'S PLACE IN NATURE.** By JAMES HUNT, Ph.D., F.S.A., F.R.S.L., F.A.S.L.
London: Trübner & Co.

Such works as the above do not properly fall within our province to notice; yet, as the publishers have sent them to us, and they are on our table, a word calling attention to them may keep the conscience of the critic clear. The former refers to the American War. At the outset, we, in these pages, pronounced our judgment upon this terrible catastrophe, and advocated separation. We profess sympathy with neither of the combatants; but, on the ground of humanity and the religion of Christ, we deprecate the unprecedented outrages which are involved in every hour's continuation of this inhuman struggle. How ministers of the Gospel, can like Ward Beecher, on any ground, sanction its continuation, is to us an astounding marvel. But that gentleman who has recently, unsuccessfully, according to his own confession, endeavored to wake up sympathy in this country for his party, is, in the former publication reported to have said, that "when the war is over, *the best blood of England must flow for the outrage England has perpetrated upon America.*" The blood, therefore, now deluging his own country, will not satiate him. The second publication is a learned disquisition, the purpose of which is to prove the negro's unfitness for civilization. As we understand it, we are not at present prepared to accept such a conclusion.

EXPOSITIONS OF GREAT PICTURES. By RICHARD HENRY SMITH, JUN.

Illustrated by photographs. London: James Nisbet & Co.

THOSE who procured the author's "Exposition of the Cartoons of Raphael," will be glad to possess themselves of this work which is intended to be its companion. The great pictures here photographed are:—*La Madonna Della Seggiola*—*The Transfiguration*, by Raphael—*The Resurrection of Lazarus*, by Michael Angelo and Sebastian del Piombo—*The Last Supper*, by Leonardo de Vinci—*Christ presented to Pilate*, by Correggio—*The Descent from the Cross*, by Rubens—and, *The Burial of our Lord*, by Raphael. Mr. Smith's artistic criticisms are for the most part intelligent and honest, and his spirits in reverent sympathy with the great subjects of the paintings.

THE LAST SUPPER. Painted by LEONARDO DE VINCI, for the Dominican Convent of Santa Madonna della Grazia, at Milan. Engraved on Steel "in pure line." G. F. BACON. London: William Tegg.

RUBENS has left on record his opinion of this *chef d'œuvre* of the most profound and versatile genius the world has ever seen, in these words:—

"The best of the examples that Leonardo has left us is *The Last Supper*, in which he has represented the Apostles in places suited to them; but our Saviour is in the midst, being most honorable, having no figure near enough to press on or incommode him. His attitude is grave, his arms are in a loose, free posture, to show the greater grandeur, while the Apostles appear in agitation by their vehement desire to know which of them shall betray him." We deem it right to state that the framing size of this engraving is 24 inches by 17 inches, and the price of prints 6s. on Indian paper 12s.

This sublime subject is the noblest that could occupy the profoundly speculative intellect and commanding genius of the painter; the picture is said to have occupied Leonardo three years, and to have been completed in 1492. Our readers who are lovers of sacred art of the highest class will do well to procure this beautiful engraving.

THE PARABLES OF OUR LORD. By REV. ASHTON OXENDEN. London: William Macintosh.

THIS is a very sensible, well-written, and thoroughly practical exposition of the Parables of our Lord. It is just the book for Sunday School Teachers and Sunday School Libraries. The most illiterate may understand the author's meaning, and the most learned may be instructed by his teaching.

ENGLISH SACRED POETRY OF THE OLDEN TIME. Collected and arranged by REV. L. B. WHITE, M.A. London: Religious Tract Society.

THIS is, in every sense, an exquisite production. The poetry is radiant with consecrated genius, the illustrations are *chefs d'œuvre* of art, the typography, the paper, and the binding scarcely admit of improvement. The editor has done his work with great judgment and taste, and the book as a whole is a fit companion for the best that now adorn the tables of our English drawing-rooms.

THE FUTURE OF THE HUMAN RACE. By ALFRED BOWEN EVANS, D.D. London: William Sheffington. THIS work contains four discourses, the subjects of which are:—The Orders of the Saved—The Saved Nations—The Binding of Satan—and, The Judgment Books—all of which are founded on passages selected from the 20th and 21st chapters of Revelation. There are many golden thoughts strikingly expressed in these lectures. PARADISE, OR THE PRESENT HOME OF THE HOLY DEAD. A Discourse delivered on the occasion of the Death of the Most Rev. Richard Whately, D.D. By Rev. WILLIAM CROOK. London: Hamilton, Adams, and Co. THIS is a very able discourse on an all-important subject delivered on a most interesting occasion. THE LOST MINISTRY. By Rev. W. H. WYLIE. London: Elliot Stock & Co. THIS also is an able sermon on a subject much neglected, but which demands earnest attention.



A HOMILY

ON

The Unjust Steward.

“And he said also unto his disciples, There was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods. And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward. Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed. I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses. So he called every one of his lord’s debtors unto him, and said unto the first, How much owest thou unto my lord? And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty. Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore. And the lord commended the unjust steward because he had done wisely: for the children of this world are in their generation wiser than the children of light. And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations. He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if ye have not been faithful in that which is another man’s, who shall give you that which is your own? No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.”—Luke xvi. 1—13.



WE have here a parable concluded by a clear and weighty moral, “Ye cannot serve God and mammon.” But although the moral is clearly expressed, and its truth abundantly evident, there has been no little difficulty experienced by commentators in tracing the connexion of the parable with

the moral, and seeing how it is enforced by it. This is the more remarkable, when we reflect that the parable must have been given to elucidate and enforce the moral, and not to obscure it ; and, further, that so far as the context shows, those who heard it delivered seem to have experienced no such difficulty in appreciating its scope and power. And yet it is just possible that this may be one of the instances in which we, who have before us only the written record whereby to form our judgment on the meaning of our Lord's sayings, must miss the expressiveness of tone and manner in the living speaker to aid our apprehension of His meaning.

The interpretations that have been offered of this parable are almost as numerous as the interpreters, everyone having a variation of his own on some point or other. In their main features, however, they might be reduced to two or three primary views ; and, indeed, nearly all proceed upon the same fundamental idea regarding the lesson of the parable. This basis we conceive to be the source of all the variations, and the cause of all the difficulty ; and we would endeavor in the first place to examine this basis, and show its error—not entering into all the details—but only so far considering it as may be sufficient to establish a true basis of interpretation.

That common basis to which we refer is—That the parable is intended to give a lesson on Christian prudence,—that because the steward showed a wisdom in earthly matters, which was commended, so should Christians exercise commendable wisdom in heavenly matters. The objections we would urge against this view are—

First : The Divine Teacher, in carrying out and impressing the lesson of the parable, speaks not of *prudence*, but of *faithfulness* and *justice*. “Faithful in the least, faithful in much ;” “Unjust in the least, unjust in much ;” are the Saviour’s observations in applying it. And although it has been stated in support of this view that these observations are to remind us that Christian prudence is faithfulness to God—and although such is in a sense true—and it is undeniable that the most clear-sighted prudence and the most

conscientious faithfulness perfectly harmonize, so that faithfulness is true prudence; yet these two virtues are so different in their character—the cautious prudence that looks to one's own interest, and the conscientious faithfulness that respects the rights of others—are so different, that nothing but confusion can arise by giving an example of the one as an illustration of the other. That the parable may show that unfaithfulness is imprudent, and was intended to show that, we believe, but not by *confounding* prudence and faithfulness.

Secondly : On the supposition that prudence is the lesson of the parable, there is not merely a purposelessness, but a positive unfitness, in the choice of the characters to illustrate the lesson. In all the other parables of our Lord, we find a peculiar fitness in the choice of characters to illustrate their lesson. A shepherd illustrates watchful care ; a father, tender love and forgiveness ; a king, authority ; and so on. But there seems no such fitness in making a steward an example of prudence. “Of a steward it is required that a man be found faithful,” says the apostle, speaking the common-sense of mankind ; and therefore his relation to his master is well fitted to illustrate faithfulness, but very badly fitted to illustrate prudence. And this difficulty those who support such a view feel strongly ; for in order to give an appearance of consistency to their view, they must represent the rich man, not as a master confiding in a servant, but as a mere sharper playing a game of knavery with his steward, and commending his superior cleverness. And they find it necessary to give a caution against the supposition that the unfaithfulness of the steward is commended, evidently feeling that there is an incongruous element introduced into the parable by the relation of master and steward.

Thirdly : That there is any circumstance recorded in the parable that may furnish an example of prudence is more than questionable—for what is the test of prudence ? Not mere show of cleverness, but success (Matt. vii. 24—27 ; house on sand, house on rock)—and there is no such success mentioned. The steward calculated that by getting others to

join with him in cheating his master to their advantage, that they would faithfully return the advantage to him. But unless we had positive knowledge of the fact having occurred; we think such an issue very doubtful, to say the least. It is not an unfailing rule, that those who join in cheating others are always faithful to each other, especially to one in difficulty, who can do them no more good or ill; and unless such success had been proved, the example, as one of prudence, fails. It is true that it is said the lord commended the unjust steward, and so he may be said to have had success in that way; but if so unlikely and unnatural a thing is to be taken as literally true, it was a success which the steward did not reckon on, and which no prudent man would be wise in reckoning on again; and in so far as it was not, and could not be anticipated, however *favorable* to him it might be, it was no real commendation of his *prudence* and foresight.

We consider, however, that the sentence, "The lord commended the unjust steward because he had done wisely," was spoken ironically, and is to be understood in the reverse of its direct meaning; for such an unlikely and unnatural thing, even allowing that it might in a particular case occur, would be unsuited for the purpose of a parable, the whole force of which depends upon every character acting in a natural and usual, or, at least, likely way; and the statement that the lord commended the steward—who cheated him—for his cleverness in so doing, is so unusual and unnatural as to suggest the opposite. In calling it unusual and unnatural, we do not mean to say that what the poet says about

"The stern joy which warriors feel
In foemen worthy of their steel,"

is mere fancy; or, that two rogues contending in a game of knavery may not commend each other's superior adroitness even when losing by it. But none of these at all meets the case in hand; for where the warrior commends his foeman's valor, and the knave his opponent's adroitness, it is the case of rivals in the same kind of excellence, commending superiority in that after which they are striving. Here the

case is widely different. He who is said to commend sharpness, is not a rival in that line, nor a mere indifferent spectator; but he is a master who suffers injury from a servant of whom he expected faithfulness. And we venture to affirm that it is contrary both to the commonest and to the deepest knowledge of human nature, that admiration and praise of the villain's sharpness should be the readiest and most noticeable result of injured outraged confidence. We should expect wrath and vengeance rather than commendation; and when we reflect on the power which a master had in Judæa to imprison and torment, and even sell, his fraudulent debtors, the steward's wise scheme must appear as anything but an example of prudence.

We apprehend that the true key to the parable is the understanding of this statement, and on till the end of the ninth verse, in the reverse of its direct signification. And there are many other considerations, in addition to those already stated, which favor this view.

First: Such an ironical use of language is both natural and common, and to be met with in all literature, sacred and profane. Not to mention Elijah's mocking the prophets of Baal, and some passages in Paul's epistles, we merely refer to what our Lord says of John the Baptist:—"What went ye out to see?" he asks, "a reed shaken with the wind?" In what more forcible way could He have called attention to John's unshaken, unflinching constancy? And so, again, his indifference to, his contempt of, earthly comforts in the fulfilment of his important mission, is set forth:—"What went ye out to see? a man clothed in soft raiment?"

In these instances, there is a peculiar appropriateness in this ironical use of language; and there seems equal appropriateness in the use of it in this parable. It gives a more striking view of the folly of unfaithfulness—this sudden confronting of the steward, in the midst of his villainy, with his offended master, breaking in upon our almost unconscious admiration of the steward's cleverness by the suggestion, "and the lord commended the unjust steward."

It is as if the Great Teacher, to show us the folly and danger of a way we thought safe and pleasant to walk in, should take us along what we regarded as its safe and even path, and as we looked with pleasure on its flowery borders, in an instant should point us to a chasm yawning before us, deep and wide, on the edge of which our feet were slipping, and call to us, "that is your safe and pleasant way—go forward," so forcibly does the thought of the offended master's knowledge of his villainy turn all his seeming wisdom to folly. And the proverbial maxim which follows, seems to be a retrospect of the steward's folly in the same ironical manner. "The children of this world are wiser *towards* their generation than the children of light" (the correct translation), reads like, "knaves know best to deal with their fellows for their own lasting advantage," a maxim in its direct meaning so contrary to experience, and to the Jewish ideas under the theocracy, and to the innumerable adages scattered through the Proverbs of Solomon, and the Psalms, and the prophets, to this purpose. "Trust in the Lord, and do good, and so shalt thou possess the land." "The crafty are taken in their own net." And so especially contrary is it to every sentence of the 37th Psalm, that it seems the reverse rendering of a Jewish proverb, as if we should say, "Knavery is the best policy."

The direction, "Make to yourselves friends of the mammon of unrighteousness," follows aptly in its forcible irony, as the application of the parable to Christian conduct. Its plain direction to make friends of wealth unjustly gotten, who will take us into their everlasting dwellings when we die, or it fails, is so contrary to all religious truth, that every interpreter agrees that the Saviour cannot intend in reality to give us such an advice, and seeks by some peculiar rendering of the words to avert such a conclusion. But not to mention the unsatisfactoriness of such a twisting of words, it seems to us to be more truthful, and to evince a truer reverence for the Saviour's words of wisdom, to conclude that He used these expressions in a forcible irony, intended by Himself, and

understood by His hearers—tone and manner expressing it—than to suppose such tampering with plain words, as seems to imply some ignorance or negligence on the part of Him who uttered them.

Such a view of these verses renders the whole parable, we conceive, plain and intelligible. We regard the steward as an example of the folly of unfaithfulness; that is the natural lesson we should expect from the story of a master and his steward, and it gives a unity and consistency to the whole lesson; adds force to the remark, “faithful in least, faithful in much,” and wings the arrow of the moral to its mark, “Ye cannot serve God and mammon.”

Faithfulness, then, we conceive to be the duty inculcated in this parable; faithfulness in regard to the wealth and possessions of earth, faithfulness in money matters, not merely as justice to man, but as a duty to God. This duty is enforced by exposing the folly of unfaithfulness, the madness of trying to unite the service of God and mammon.

What the peculiar manifestation of the error exposed and rebuked by this parable, was, is not expressly stated in the context. It was addressed by the Saviour to His disciples and the general body of His followers, who no doubt needed the lesson, but the Pharisees seem to have felt the especial weight of its rebuke, for we are told that the Pharisees who were covetous heard all these things, and they derided Him. Hence we may conclude that it was an error emanating from them, and in which they were especially guilty. From the form of the parable we might almost be tempted to suppose, that the Pharisees had propagated a doctrine similar to that blasphemous proclamation of the Romish Church, which roused the slumbering spirit of Christianity to its rebuke in the past ages, and gave occasion to the reformers to throw aside the trammels of Romish superstition, and light the torch of the Reformation—the doctrine that men, by giving money and giving largely to pious and charitable purposes, might, through the merits of saints, and the prayers of priests and the blessings of the poor, be admitted into heaven, however

great their sins, or aggravated their transgressions. And there are some things recorded of the Pharisees that give some color to such a supposition. They are often rebuked for their hypocrisy and covetousness. Ye build the tombs of the prophets, and garnish the sepulchres of the righteous, but inwardly ye are full of extortion and excess, is the accusation against them; and again: "They devour widows' houses and for a shew make long prayers." They even turned God's house into a den of thieves. But although their practices seemed to favor such a view of uniting the service of God and mammon, and it is hardly possible but such practices must have in a great measure influenced their religious teachings, yet inasmuch as we have no direct evidence that they proceeded to such a height of blasphemy as openly to proclaim, that to give money to saints, to build the tombs of prophets and give abundant alms to the poor, would gain such favor with these, that they would receive them to their heavenly habitations, we think that they had not preached such a blasphemy openly and undisguisedly.

It would rather seem that the full development of this shameless lie was reserved for Christian times, when the mystery of iniquity exhibited its most appalling power of wickedness. It would rather seem that the stern rigidity of the Mosaic economy, while it failed to develop fully the religious thought of man, and in some measure acted as a restraint on free thought, also restrained much of the excesses and corruptions of the evil heart of man, and prevented the full play of the Mystery of Iniquity.

But although that error was not displayed in its full magnitude of iniquity in Judea, yet the elements of that error were there, perverting and destroying, and it is against the elements of error that this parable is directed. It exposes the folly of that hypocrisy which looks to men for commendation, and the madness of that blinding mammon-worship which makes men believe that all blessings in earth and heaven may be procured with money.

This is done in the most effectual way by establishing the

true basis on which men hold the possessions of earth, namely, as the stewards of Him who owns earth and heaven; and viewing the error from that stand-point, its folly and madness is apparent.

We proceed now, however, to consider the parable in detail. A certain rich man had a steward, whose business was to apply his master's goods to his uses, and protect them from waste or peculation. Accusations, however, strong and well attested, are brought to the master, that his steward is unfaithful, and instead of guarding his lord's wealth from the waste of others, is himself squandering his means in dishonesty. The master, naturally anxious, concerned, and indignant, calls the steward, charges him with his unfaithfulness, and demands an account of his transactions, as he may no longer retain his office if his account be unsatisfactory. The steward, unable to reply to the charges, departs, and getting alarmed at the consequences of his unfaithfulness, and anxious for his future comfort, he seriously asks himself, "What shall I do, for my lord taketh away from me the stewardship." Too closely wedded to knavery to think of what repentance and amendment may do with his master, he only schemes to get a livelihood some other way. He cannot dig, having no strength or inclination for hard labor, and is ashamed to beg. No easy way of getting an honest living occurs to him, but cunning knavery comes to his aid and suggests a plan. "I am resolved," says he, "what to do, that when I am put out of the stewardship they may receive me into their houses." See how he works out his scheme. He sits in close conference with one and another of those who owed his lord money; conspiring with them to lessen the sum of their debt on the bond, in the hope that they would return him the favor when he needed it. One debtor he finds owing his lord a hundred measures of oil—"Take thy bill," says he, "and sit down quickly, and write fifty." Another owes a hundred measures of wheat—"Take thy bill," says he to him, "and write four score." And another and another comes and gets his debt lowered, and the cunning scheme prospers, and as we watch it, we can hardly help exclaiming—how clever, how wise!

But now the Divine Teacher breaks in upon our admiration, with a consideration, that, like the touch of Ithuriel's spear, changes the specious show of wisdom to direct folly. "And the lord commended the unjust steward because he had done wisely"—his lord commended him—his lord forgot his injured, outraged confidence, to hold up his hands in admiration of his cleverness! What a fool then has this schemer been, what folly his wise scheme! His far-seeing wisdom has not taken into account all the length and breadth of his iniquity, and of his ruin. His wise scheme did not take his lord into account. He has been "reckoning without his host." His plan for the future has left out the first and chief concern—the account with his master. He has schemed to avoid labor; if his account be not satisfactory, his lord may "command him to be sold, and his wife and children, and all that he has to make up the debt." He has planned to avoid begging; if his balance is deficient, and his knavery apparent, his lord "may cast him into prison, and deliver him to the tormentors till payment be made." His business was to secure his lord's favor, to appease his lord in any way and every way, and he has done a clever thing which *will* secure that. Doubtless his lord will be pleased with his scheme to cheat him, and cannot but commend his wisdom.

And yet as we scan his plan more narrowly, how foolish is it in every way. Suppose he escapes from his master's vengeance, what *sure* prospects he has of future comfort. *Doubtless* the debtors who joined with him in cheating his lord will be true to him, and brave the rich man's displeasure to shelter him, and help him out of all his difficulties, for it is the very height of wisdom to cheat honest men and depend upon rogues. *The children of this world are wiser in dealing with their generation than the children of light.*

Such we conceive to be the scope of the parable, and its application is so evident, that we cannot but carry it along with us as we read. The rich man, who has the steward, suggests the Almighty Lord to whom the earth belongs and all its fulness, and those who hold this world's goods are His stewards. No hard and grudging master is He, pinching them,

denying them the steward's privileges,* no troublesome intermeddler is He, requiring daily the account of every penny, but allowing full liberty for discretion in the stewardship. Yet, neither is He altogether indifferent how His goods are administered, for He hath appointed a day when each must render an account of his stewardship. The unjust stewards who cheat and plunder to get means for their own selfish ends, and barter truth, and honour, and heart, and conscience, and worth, and fame, for gold, may go on in their error for a while unchecked, but not unknown to the all-seeing Eye that beholds the evil and the good. And whether heaping up hoards of unrighteous mammon, or squandering it on their lusts, they cannot always be at ease ; for a warning conscience will whisper that life cannot always last, that death will come, and their stewardship be ended, and that they must go to give in their account to their Lord. Account, they know, they cannot give. Repent, and amend, and live honestly they will not ; forget their danger, they cannot. Mammon they will serve, for that their hearts desire ; yet God they must serve, or be for ever lost. So they cast in their minds, "Is there no way of uniting the pleasures of mammon-worship with the safety of God's worship? Can we not *serve God with mammon*?"

From the father of lies comes the suggestion—"Give of your gains to pious and charitable purposes, and all will be well. Build the tombs of prophets and righteous men, and doubtless they will share their homes in heaven with you. Give gifts to holy men, and alms to the poor, and in their heavenly habitations they will receive you ; for almsgiving is a virtue that cannot pass unrewarded in heaven. Though by hard-hearted covetousness you have heaped up unholy hoards—only leave, when you die, alms enough to bribe heaven-dwellers to take you in." There are sanctimonious Pharisees enough who will ratify such a bargain ; needy beggars enough who will give their last blessings for money. Pleasure now, and safety hereafter, surely that is the plan.

But what of the Almighty Lord whose all-seeing eye scans

* *i.e.*, a competence. (See 1 Cor. ix. 17. "If I do, *willingly*, I have a reward, if *not*, a steward's privileges are mine.")

the thoughts and intents of the heart. Will the Judge of the poor and needy be pleased with him who robs them of their living? Will the King of Righteousness approve of the scheme to evade His justice? Will the Lord of earth and its fulness look with complaisance on the abuse of His possessions to bribe an entrance for the unholy into heaven? What wisdom to trust saints, or priests, or people, or any one and every one, but the God of all truth!

"Wherefore I say unto you," says Jesus, bringing home the application to every heart, "in remembrance of the great and solemn day of account, of the dread tribunal of justice, and the Judge, terrible in righteousness. Follow that plan, and 'make to yourselves friends of the mammon of unrighteousness, that when ye fail they may receive you into everlasting habitations.'"

It is evident that the one indispensable requisite to the proper administration of our stewardship of earthly goods is faithfulness, and faithfulness alone can expect the reward of heaven. It is the same God who entrusts to men the stewardship of earthly and heavenly wealth. And the principle is sound. "He that is faithful in the least, is faithful also in much." He who has shown his faithfulness in dealing with the little perishing things of earth, is best fitted to enjoy the advantage of stewarding the everlasting riches of heaven. So, too, is the principle sound: He that is unjust in the least, is unjust also in much. He who has shown himself unfit to be trusted with the passing things of earth, is still more unfit to be entrusted with the enduring wealth of heaven. And God the Lord of all, shall surely dispose of His eternal riches in wisdom.

If ye have been unfaithful in the unrighteous mammon, who shall commit to your trust the true riches? If ye have been unfaithful in another's, over which for a time you had power, who shall give you that which shall be yours for ever and ever? Serve God faithfully, or look for nought from Him. Ye cannot serve God and mammon.

Faithfulness, then, in regard to the things of earth, is the lesson of this parable: not merely as justice to man, but as a duty—a service to God.

The one indispensable requisite for serving God in the

world's wealth, is faithfulness. Without that, the pursuit of worldly good, is a service of mammon. But faithfulness in honestly acquiring the comfort and influence of wealth, and faithfulness in using these comforts, and directing that influence to good and noble ends, as a service to God, makes the commonest and most earthly business a work of God. In such faithfulness the world's business is not worldly, and the greatest wealth is not mammon. He who so faithfully discharges his duty in his worldly business is as truly a servant of God as he who by emphasis is called the minister of God, whose duty it is to win souls to Christ. We would not be supposed to infer that there is no superior worth and sacredness in spiritual things. But what we mean is, that whether engaged in small matters or great, duty is still duty, and it is not according to the greatness of the business in hand, but according to his faithfulness, that a servant, a steward, receives commendation and reward. And although worldly business may be often of a lowly character, yet in it a man may exhibit faithfulness—greater faithfulness it may be—than another in a higher sphere, and so have the greater reward. God has assigned to no man a position where he may not show his fidelity as a servant of God ; but in the field or in the market, in the shop or in the school, in the wealthy proprietor's domain or in the poor man's lowly toil, as well as at the author's desk or in the preacher's pulpit, may faithfulness be shown, and the reward of faithfulness secured. And although this lesson may have a special charge to the rich, it is not without a message to the poorest of the poor. A man may show faithfulness in a penny as well as in a pound, and the Great Master in heaven commends men not according to their *possessions* but according to their *faithfulness*. And in the great day of account, when each gives an account of his stewardship, we can well believe that many whose worldly means have been but stinted and scanty, will hear the blessed commendation, "Well done, good and faithful servant ; thou hast been faithful over a few things, I will make thee ruler over many things : enter thou into the joy of thy lord."

J. B.

A Homiletic Glance at the Acts of the Apostles.

Able expositions of the ACTS OF THE APOSTLES, describing the manners, customs, and localities described by the inspired writers ; also interpreting their words, and harmonizing their formal discrepancies, are, happily, not wanting amongst us. But the eduction of its **WIDEST** truths and highest suggestions is still a felt desideratum. To some attempt at the work we devote these pages. We gratefully avail ourselves of all exegetical helps within our reach ; but to occupy our limited space with any lengthened archæological, geographical, or philological remarks, would be to miss our aim ; which is not to make bare the mechanical process of the study of Scripture, but to reveal its spiritual results.

SECTION EIGHTH.—Acts ii. 41—47.

“ Then they that gladly received his word were baptized : and the same day there were added unto them about three thousand souls. And they continued stedfastly in the apostles’ doctrine and fellowship, and in breaking of bread, and in prayers. And fear came upon every soul : and many wonders and signs were done by the apostles. And all that believed were together, and had all things common ; and sold their possessions and goods, and parted them to all men, as every man had need. And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved.”—Acts ii. 41—47.

SUBJECT :—*The Pentecost the culminating period in the system of Redemption.*

(Continued from page 141.)

TWO of the features which we have said characterized this day of Pentecost, this Grand Epoch of the redemptive economy, namely, a new manifestation of the Divine Spirit, and a new order of religious ministry, have already engaged our attention. We now proceed to notice the last, which is—

III. A NEW DEVELOPMENT OF SOCIAL LIFE. “ Then they that gladly received his word were baptized : and the same

day there were added unto them about three thousand souls." As the result of Peter's wonderful sermon, a form of society rises which had never appeared on earth before. New forces act upon the social natures of men, and bring them together from new feelings, and for new engagements, and new purposes. There is a *new* society before us. *New*, at least, in many respects. The *ἐκκλησία* receives new elements, throbs with new impulses, assumes new proportions, sets itself to new functions, and exerts new influences upon the world.

The passage presents several things in relation to this new society.

First: *The incorporating principle of this new society.* What was it that brought those "three thousand souls" into close fellowship with themselves, and with the existing body of Christ's disciples? What was the magnet that drew together and centralized into a loving unity these souls, which a few hours before were so discordant and antagonistic? The answer is at hand. (1) The apostle's *word*. It was that sermon of Peter's that did the work, the sermon which demonstrated to their conviction the Messiahship of Him whom they, by wicked hands, had "crucified and slain." (2) The apostle's word *received*. This word, had it not been received, would have died away in silence, without any effect. They *received* it. They were convinced of its truth, and accepted it as a Divine reality. (3) The apostle's word received *gladly*. "Then they that gladly received his word," &c. They gladly received his word, for whilst his word convinced them of their enormous wickedness, it also assured them of God's readiness to pardon and to save. This word thus received, then, was the uniting power that broke down all social barriers, and made their profoundest sympathies mingle and run in one direction. The Messiahship of Christ which Peter's word now demonstrated, is the rock-truth on which the Church of God is built. "Upon this rock," says Christ, "I will build my church, and the gates of hell shall not prevail against it."* Observe—

Secondly: *The introductive ceremony to this new society.*

* See my Homiletic Commentary in loco.

"They were baptized." Baptism we regard as a *symbolical* ordinance—an ordinance designed to express a twofold truth of vital moment—the *moral pollution of humanity, and the necessity of an extraneous influence in order to cleanse its stains away.* These truths, these sinners felt under Peter's mighty sermon ; and, as a most seeming and proper thing, they were admitted into communion with the disciples by an impressive symbolic declaration of them. As to the *mode* in which they were baptized, this is a trifle that is only interesting to those sects who live upon such rites. When it is remembered that Jerusalem had only the fountain of Siloam to supply its population with water, and that its supplies were always scanty—that "the three thousand" were baptized in one day which had passed its noon before the operation had commenced, and that the thousands of course included both sexes—it requires a larger amount of credulity than we profess to have to believe that they were all immersed in water. However, what matters it? The mode of the act is nothing, the spirit is everything. Observe—

Thirdly : *The unremitting services of this new society.* "They continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." The day of Pentecost is over, the incorporation of these thousands into the Church has taken place, and Luke continues now to give a history of their subsequent life. "They were," he says, "continuing stedfastly in *the teaching of the apostles, and the fellowship, and in breaking of the bread, and in the prayers.*"* The article which our translators omitted, stands before each substantive, and gives, therefore, a distinct significance to each. (1) They were *persevering*, for such is the meaning of this word "stedfastly," in *the teaching.* The word "doctrine" does not mean the thing taught, but the act of teaching. They were constant in their attendance on the teaching of the apostles. After Peter's great sermon, he had much more to say ; and after their conversion, they had much more to learn. This new society was a society of

* This reading we consider more true to the meaning than our version.

students. They "inquired" in the house of the Lord. They regularly attended *the* teaching, as distinguished from all other teachings of men, and as designating, perhaps, the highest teaching of the apostles. What teaching was theirs? What a privilege to study in the apostolic college. (2) They were persevering in *the* fellowship. They appreciated the communion of saints. Meetings for mutual counsel, exhortations, and spiritual intercourse, they constantly attended. They regarded themselves as members of a brotherhood whose rules they were bound to obey, and whose interest they were bound to promote. In this fellowship, like the saints of old, they "*spoke often one to another.*" They considered one another "*to provoke unto love and to good works.*" They exhorted "*one another daily.*" They endeavored to "*edify one another,*" and, perhaps, they confessed their "*faults one to another.*" There is a blessed fellowship in the true Church. (3) They were persevering in *the* breaking of bread. "And in breaking of bread." Whether this refers to the eucharist (the Lord's Supper), or the *agapæ* (love feasts), or their common social meal, is a question still in dispute amongst critics. The name, however, of this service, "the breaking of bread," inclines us to believe that the Lord's Supper is meant; for it is said, "Jesus took bread, and blessed it, and *brake it.*" And with His disciples whom He joined on their way to Emmaus, He was known to them by the "*breaking of bread.*" "The bread of the Hebrew," says a modern expositor, "was made commonly into cakes, thin, hard, and brittle, so that it was broken instead of being cut. Hence, to denote intimacy or friendship, the phrase 'to break bread together,' would be very expressive in the same way as the Greeks denoted it, by 'drinking together' (*συμπόσιον*)." It has been supposed that the Lord's Supper was observed once a week by the early Christians. (Matt. xxvi. 26; Luke xxiv. 30; Acts xx. 7; 1 Cor. xi. 23.) (4) They were persevering in *the* prayers. *The* prayers here, designate, we think, certain services for prayer which were recognized amongst them—prayer-meetings or prayer-services. They were a praying community.

Thus much for their services. "The whole," to use the language of another, "may be summed up as consisting in apostolical teaching, mutual communion, and common prayer." Observe—

Fourthly: *The distinguishing spirit of this new society.* The spirit that animated the converts who formed this new brotherhood of souls was distinguished (1) By reverence. "Fear came upon every soul." Whilst they were profoundly happy, there was no frivolous hilarity in their natures, a reverential awe had settled on their being. The cause of this reverence is expressed in the words, "many wonders and signs were done by the apostles." They felt that God was near, that His hand was on them. (*φῶβος*!) A deep feeling of solemnity and wondrous awe pervaded their minds; like the old patriarch, who, roused from his dream, felt "how awful is this place." The spirit was distinguished (2) By generosity. "And all that believed were together, and had all things common: and sold their possessions and goods, and parted them to all men, as every man had need." They were *together*; not, perhaps, locally, for no house could contain the multitude, but spiritually. They were one in spirit, they were together in soul. What one felt, all felt. They wept with those that wept; they rejoiced with those that rejoiced. Like Christ and His apostles, they had all things common; they put their property into a common stock, "and sold their possessions and goods, and parted them to all men, as every man had need." Here is generosity. Selfishness has no place in this *new* community. The new commandment is supreme. The benevolence which inspired them was a benevolence that *made sacrifices*. "They sold their possessions and goods." The love of property in them gives way to the love of man. The law of social Christianity enjoins the strong to bear the infirmities of the weak, the rich to help the poor, and all to bear each other's burden, and so fulfil the law of Christ.

This benevolence adjusted itself to the occasion. The circumstances of the persons assembled on this occasion required such an effort as this. Many of them came from distant regions, and who had come unprepared to settle down in Jerusalem, and many of them, too, of the poorer

classes of society, who had not themselves the means of subsistence. The benevolence of those who had property, therefore, was called out to meet the case. There is no reason to regard the community of goods here—a state of things rising up to meet a crisis—as a *precedent* binding on future times. The terms of the narrative authorize not such an universal application. The Gospel everywhere recognizes the distinction of the rich and the poor; and the diversity in the instincts and habits of mankind, would render a community of property, as a permanent and lasting institution, an impossibility. The spirit was distinguished (3) By gladness. “Did eat their meat with gladness.” Their hearts exulted with joy. The rich were happy, for their benevolence was gratified in giving. The poor were happy, for their hearts glowed with gratitude in receiving. All were happy in themselves, happy with each other, because they were happy in God. The spirit was distinguished—(4) By simplicity of spirit. There was “singleness of heart.” There was no pride, no ostentation, no self-seeking, no hypocrisy amongst them; but all were exquisitely child-like in spirit. All were transparent, they saw each other’s souls, and in each other trusted. The spirit was distinguished—(5) By religiousness. “Praising God.” This is not so much a particular in description as a pregnant summary of the whole. As if the historian had said, “in all they praised God; whether they ate or drank, whatsoever they did, they did all to His glory.” Worship is not a particular service, but a spirit that inspires all services. Observe—

Fifthly : *The blessed condition of this new society.* (1) *Their influence was great.* “They had favor with all the people.” Favor, not with a class—not with priests, Pharisees, Sadducees—but with (τὸν λαόν) all the people. Their spirit and conduct commanded the esteem of the people around them. (2) *Their growth was constant.* They were not a declining community, nor a stationary one. They were *daily* increasing. (4) *Their accession was Divine.* “The Lord added daily.” He only can add true men to the Church. (4) *Their existence was secure.* “Such as should be saved.”

Gems of Thought.

SUBJECT :—*The World without a Night.*

“And there shall be no night there.”—Rev. xxii. 5.

Analysis of Homily the Six Hundred and Forty-sixth.

FOR many months now, I have engaged your attention on alternate Sabbath evenings with the “Memorable Nights of the Bible.” I shall close the series to-night by an endeavor to lift your thoughts to a world where there is no night. The last two chapters of this book is a grand symbolic description of such a world. The political earthquakes, the social convulsions, the religious persecutions, and all the storms of this world’s tumultuous history recorded in the other parts of this book are now over, and the apostle takes us into the serene and sunny scenes of the heavenly state. The old heavens have departed. All the dead from ocean and from land have been raised ; the sleep of centuries is broken ; the judgment has passed ; the long-dreaded day is a thing of history now ; the separation of the wicked and the righteous has taken place ; and the destinies of all are fixed, righteously and irrevocably, for ever. The apostle gives us the Eternal Heaven of the good under the figure of a city, and the city is glorious in every respect.

First : *Glorious in its structure.* Immensely large. (Chap. xxi. 16.) It was *twelve thousand furlongs* every way. According to the description of it, it would seem that the four sides of the city approaches to fifteen hundred miles in length ; and that the length, and breadth, and height are equal. A representation of magnitude this, so transcending all our experience, in order to impress us with its wondrous amplitude. According to the measuring line of sects, heaven is a small place. I take the “golden reed” of the angel as the true gauge.

Its materials are the most precious and costly. The foundations of the walls of the city were adorned with every precious stone, "and the street of the city was pure gold, as it were transparent glass." Nothing on earth to be compared to this city in its size and in its materials.

Secondly : *Glorious in its situation.* Where is it founded? From what site does it lift its majestic form? It is built on a site regarded as the Paradise or Eden of the universe. Through its golden streets rolls the pure river of life, "clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month : and the leaves of the tree were for the healing of the nations." The river that rolls through the city in this Paradise, unlike the old Paradise of Adam, comes from the throne of God and of the Lamb. The Tree of Life that grows in this Paradise is multiplied to two. It is not, as in the former Paradise, in the middle of the garden, but is on either side of the street along the river ; "so fruitful, that it bears every month ; so versatile, that its produce is of twelve sorts, applicable to every want and taste ; and so accessible, that, instead of being protected by a flaming sword, it stands in the public streets."

Thirdly : *Glorious in its circumstances.* All evil is excluded from its precincts, and all good replete within its boundaries.

Such is a bare outline of the symbolic description which is given of the heavenly world in the context. We must now confine our attention to a few thoughts which the text suggests in relation to it. "There shall be no night there."

I. The negation suggests that it is a realm EVER CLEAR IN VISION. Night clouds our vision so that we see but little, and that little but indistinctly. Night draws her veil over nature, and hides from mortals the world in which they live. Darkness is, therefore, the symbol of *ignorance*. "Therefore night shall be unto you, that ye shall not have a vision ;

and it shall be dark unto you, that ye shall not divine ; and the sun shall go down over the prophets, and the day shall be dark over them." Micah iii. 6. But in a world without a night, a world of unclouded sunshine, the vision will be clear.

First : *There will be no error in our conception of things there.* Far enough am I from believing that we shall ever see *all* things in heaven. There will always be universes lying beyond the ken of the most penetrating eye. The elevation that lies to-day at the utmost boundary of an angel's horizon, he will reach in the course of time, and one day stand upon its lofty brow. But from the towering apex other elevations he will see, lying far away, and concealing the Infinite beyond. Thus it will be for ever, the finite intellect will never grasp the Infinite. Nor do I believe that different minds will ever have *exactly* the same view of things, see things in exactly the same light. This seems to me impossible, from the fact that no two spirits are exactly alike, nor can any two occupy exactly the same points of observation. Our views will necessarily be relative. They will be true to us, but not necessarily true to others. God alone can see the whole of a thing. We only see sections and sides. Not only does it appear impossible, but undesirable. Diversity of view gives a freshness and charm to society. A city where all the citizens had precisely the same views on the same subjects, would be characterized by a drowsy monotony. A loving comparison of views, a generous debate, a magnanimous controversy, are amongst the blessings and charms of social life. Still, our range of vision, though limited, and our views, though relative, will be *clear* and *accurate*. Here, in a world of nights, our most correct conception of things are clouded more or less with error. We see now through a "glass darkly," says Paul. The glass he refers to was not like our window glass, admitting no obstruction to sight, but a transparent horn. How different the landscape—looked at through such a thick medium—as looked at directly with a clear, strong eye ! As to the man whose eyes Christ had just opened, and who,

unaccustomed to light, regarded men as trees walking, so we here, in this land of shadows, have distorted visions of those objects which are brought directly under our notice. Not so in that nightless world; what we see we shall see clearly, no haze will rest upon our prospect.

In the world without a night there will be—

Secondly : *No doubt as to the path of duty.* Here, what clouds often rest upon the path we ought to take. "If a man walk in the night he stumbleth." Yes, we stumble here; even after long and prayerful deliberation on the steps, we often make mistakes. The depravities of our nature, the selfish and carnal inclinations of our hearts, often throw the darkness of night upon that course of life which is true and just. But in that world without a night, eternal sunshine will settle on the path of duty; it will lie straight before us, and we shall move on with the steps of certitude. God's Will, will radiate on everything without, and will express itself in every impulse within.

II. The negation suggests that it is a realm **EVER PURE IN CHARACTER**. In the night, great sins are generally committed. The thief and the assassin go forth with their stealthy tread on their mission of wickedness, in the night; the gambler, the debauchee, and the serfs of carnal appetites, meet, and hold their revelries in the night. "They that be drunken be drunken in the night." The prince of darkness and all his ghostly legions win their most terrible victories in the gloom and the silence of nocturnal hours. The day is the emblem and the minister of purity. How pure is the light! In Heaven all is pure. There are the holy angels whose natures, through the ages of their being, have never been clouded with one impure thought or touched by the thrill of one unholy passion. The redeemed of all ages are there. They have had their robes washed and made white in the blood of the Lamb. They are without spot or wrinkle or any such thing. Christ, whose love for purity was so unconquerable, that He gave His life's blood to cleanse the

pollution of the world, is in the midst of its throne. He who is light, and in whom there is no darkness at all, who charges the angels with folly, and declares the heavens unclean in His sight, fills with the sunshine of His presence the whole of that blessed scene. "There shall in no wise enter into it anything that defileth, neither *whatsoever* worketh abomination, or *maketh* a lie: but they which are written in the Lamb's book of life."

III. The negation implies that it is a realm **EVER BEAUTIFUL IN ASPECT**. Darkness hides the beauty of the world, but light is the creator and minister of beauty. All the variegated colors of the summer's landscape we owe to the sun; and all the exquisite forms of life owe their existence to his renewing power. The sun is Nature's great painter. All the pictures of loveliness that charm us as we walk the galleries of life, have been photographed by his smiles and tinged by his hues. What, then, will be the beauty of a world where there is no night—a world of perpetual sunshine? All *natural* beauties will be there. The shores and the seas, the meads and the mountains, the rivers and the ravines—all, in fact, beneath, around, above—will be one grand universe of beauty. All *artistic* beauties will be there. The very instinct of genius is to invent, imitate, and create, and there genius will flourish in perfection. May it not be that numbers will there be employed in copying the forms of loveliness around them with pencils more delicate, lines more life-like, hands more skilful, than our Raphaels and Rubens, our De Vincis and Correggios? May it not be that numbers will be there employed in weaving the sounds of Nature into melodies more soul-stirring and divine than ever struck the lyre of our Handels or Mozarts? May it not be that numbers will be there hymning their praises in strains of seraphic poetry, compared with which the epics of Milton and the lyrics of Cowper are but the vapid fancies of childhood? Genius, there, will undoubtedly be active, and all her productions will be

distinguished by the highest perfection of beauty. All *moral* beauties will be there. The beauty of holiness, the beauty of the Lord, will adorn every spirit. All will be endowed with those attributes of moral loveliness that will command the admiration of each and all. Thus all will rejoice in each other, and all rejoice in the Lord whence all their beauty came.

IV. The negation implies that it is a realm of **EVER UN-CHECKED PROGRESS**. Night checks the progress of *life*. The processes of life, it is true, go on in the night, but they are slow and feeble. Life cannot bear the darkness long; its pulse grows feeble under its ebon reign. 'Its tide ebbs under its cold breath. Take a vigorous blooming plant from the light, and shut it up in the dark, how soon it will lose its vitality, become delicate, colourless, and die. Were our sun to shine on without setting from year to year on this earth, who could say how high the tide of life would rise in every living thing. In the world where there is "no night," there will be no check to the *advance of life*. The vital energies will always be increasing. Sinew and soul, character and conscience, will be ever growing in force. "From strength to strength," all these proceed. No blight to wither, no shadow to chill there. But all the influences that play around existence there, inspire, invigorate, and uplift. Night checks the progress of *labor*. We go forth unto our labor until the evening; then night shuts us in. We retire to unconsciousness and inaction. Are there not twelve hours in the day? "If any man walk in the day he stumbleth not, because he seeth the light of this world; but if a man walk in the night he stumbleth, because there is no life in him. The night cometh when no man can work." But in a world where there is "no night," there is no checking of labor. Our range of action would be unrestrained. We shall be always abounding in the work of the Lord.

V. The negation implies that it is a realm **EVER JOYOUS IN SPIRIT**. Darkness is depressing. Hence it is often used as the emblem of misery; the scene where the wicked are

punished is spoken of as "outer darkness." Even the irrational creatures around us feel the depressing influence of a gloomy day. Under the dark clouds and murky sky, the cattle cease to gambol on the hills, and the fowls of heaven cease their music in the groves. All feel the pressure of darkness. Light is the condition and emblem of joy. A bright day sets the world to music. What happiness, then, must there be in a world where there is no night. In what does its happiness consist? The context answers the question. *The absence of all evil. No pain, no sorrow, no death, no hunger, no thirst, no temple, no night. The presense of all good. The river of life, the tree of life, companionship with the holy, fellowship with God, oneness with Christ. This is Heaven.*

Such are the ideas suggested by this nightless world. It is a scene where the vision is ever clear, where the character is ever pure, where the aspect is ever beautiful, where the life is ever advancing, where the joy is ever rising. We say *ever*, for there is "no night" there. The sun never sinks beneath the hills, nor does a cloud ever intercept his rays. Up in the meridian for ever, he shines, flooding the universe for ever with brightness. How great the soul for which such a destiny is prepared! Art thou a candidate, my brother, for this blessed world? The world in which thou livest is leaving thee. Those that link thee here are falling one by one. Thy home, perhaps now so sweet, will soon grow desolate, and if thou remainest long thou wilt feel thyself alone here, a stranger in a strange world; and that not for long. Thou must leave it. Yet thou must live, live when stars have gone out, and suns are burnt to ashes. Art thou a candidate for the nightless world? Oh, that the view of this heaven would entrance thee to-night. Holy Jerusalem; Home of the sainted dead; Paradise of the beautiful; Throne of the Eternal; break forth now from the dark heavens of our depraved souls, that we may have such a view of thy matchless grandeur that shall make us feel how little this life is, and how sublime the destiny which we may reach.

There is a world where all is night; a sunless, moonless, starless night. God deliver you from this night.

SUBJECT:—*The Wicked Husbandmen; or, the efforts of Mercy to redeem, and the appearance of Justice to punish.*

"Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country: and when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. And the husbandmen took his servants, and beat one, and killed another, and stoned another. Again, he sent other servants more than the first: and they did unto them likewise. But last of all he sent unto them his son, saying, They will reverence my son. But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance. And they caught him, and cast him out of the vineyard, and slew him. When the lord therefore of the vineyard cometh, what will he do unto those husbandmen? They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons. Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes? Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder. And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them. But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet."—Matt. xxi. 33—46.

Analysis of Family the Six Hundred and Forty-seventh.

INEXHAUSTIBLE was the mental wealth of Christ. His mind was an overflowing fountain of knowledge. "*Hear another parable,*" says He. Already they had heard from His lips much more than they desired, yet not half what they needed, and nothing compared with what He had to impart. Students in the school of Christ, for centuries or millenniums indefinitely, must expect to hear another parable from their Great Master. Luke represents this parable as having been spoken to the *people*; Matthew and Mark as having been addressed to the Pharisees; but the fact that the former evangelist mentions (Luke xx. 19) the "chief priests and

scribes" as listeners on the occasion, obviates the apparent discrepancy.

The two great subjects which the Heavenly Artist throws on this parabolic canvas are—the efforts of Mercy to redeem, and the appearance of Justice to punish. The materials of this parable are taken from the beautiful passage of Isaiah v. 1—7.

I. THE EFFORTS OF MERCY TO REDEEM. The "householder" is the Great God, who is here represented as mercifully employing means for the cultivation of His vineyard. The parable suggests several thoughts concerning those merciful efforts.

First: *They were abundant.* The abundance appears (1) From the favorable condition in which the vine was planted. "*The householder hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen.*" We are not sure that these separate figures are intended to express separate ideas, probably they are used only to give a full expression to the wonderful care which the householder employed in order to secure all the conditions of fruitfulness. The abundance appears (2) From the agents employed to secure its cultivation. "He let it out to husbandmen." The "husbandmen" are supposed to represent the regularly established priesthood. They were appointed for the very purpose of taking care of God's vineyard. (Malachi ii. 7, Ezekiel xxxiv. 2.) From Aaron down they covenanted with God to do this; it was their solemn obligation. Beside the husbandmen, there was another class of agents employed in this work of cultivation, called "his servants." "When the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it." "How, it may be asked," says Trench, "are these 'servants' to be distinguished from the husbandmen? Exactly in this; that the servants, that is the prophets and other more eminent ministers of God in His theocracy, were sent—being raised up at particular times, having particular missions, and their

power lying in their mission ; while the others were the more regular and permanently established ecclesiastical authorities, whose power lay in the very constitution of the theocracy itself." From time to time, prophets and special ministers of heaven had been sent forth by God to warn, instruct, and comfort His chosen people. Mercy then was abundant in its means to secure fruitfulness in the Jewish people, and well might the great householder say, "What could have been done more to my vineyard, that I have not done in it?" (Isa. v. 4.) If the efforts of mercy to redeem were so abundant in Jewish times, how much more so in these later times? In what a vineyard are we placed, and how numerous the agents which Heaven employs for our spiritual cultivation? These efforts of mercy to redeem were—

Secondly : *Outraged.* "*The husbandmen took his servants, and beat one, and killed another, and stoned another.*" When these were killed, other servants were sent ; and they shared the same fate. Last of all He sent His Son, and they slew Him. "They beat one," (Jer. xxxvii. 15). "They killed another," (Jer. xxvi. 23). "They stoned another," (2 Chron. xxiv. 21). Christ refers (Matt. xxiii 37) to their conduct towards His servants in His wail over Jerusalem :—"O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee," &c. "Others had trial of cruel mockings," &c. (Heb. xi. 36.) A sight of astounding depravity this—men outraging the efforts of mercy to save them ; yet, alas, a common sight. These efforts of mercy to redeem were—

Thirdly : *Persevering.* After the first servants whom the householder sent—his loyal, loving servants—were beaten, killed, and stoned, he sent others ; nor did it cease here. He persevered, and made of all sacrifices the most stupendous. "*Last of all he sent unto them his son.*" Both Mark and Luke express it in terms more touching and striking. In the former it is said, "Having yet therefore one son, his well-beloved son, he sent him also last unto them, saying, They will reverence my son." And in the latter it is said, "Then

said the lord of the vineyard, "What shall I do? I will send my beloved son, it may be that they will reverence him when they see him." Here is mercy persevering, to the eternal wonder of the universe. The other leading subject on this parabolic canvas is—

II. THE APPEARANCE OF JUSTICE TO PUNISH. "*When the lord therefore of the vineyard cometh, what will he do unto these husbandmen?*" The following remarks are suggested.

First: *The crime for punishment was immense.* What ingratitude, injustice, cruelty, rebellion, are involved in the conduct of these husbandmen in martyring the servants of the householder, and at last putting his only beloved son to death. Truly the Jewish people had filled up the measure of their iniquity.

Secondly: *The time for punishment is acknowledged.* "*When the lord therefore of the vineyard cometh, what will he do unto those husbandmen?*" It is assumed that he will come. The householder having left the care of his vineyard with the husbandmen, *went into a far country.* He had left the system of things he had established to go on. He did not appear in person amongst them. But his return from the "far country" was certain. He would come to look after his property, and settle with his servants. A time of settlement was fixed, and all understood it. Such a settling time comes at death in every man's history. Such a settling time comes to humanity at the end of this world's history.

Thirdly: *The justice of the punishment is felt.* "*What will he do unto those husbandmen? They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons.*" *Κακὸς κακῶς*, an emphatic alliteration, not easily conveyed in English. "He will badly destroy those bad men;" or, "Miserably destroy those miserable men." Thus, unwittingly, they pronounced a terrible punishment on themselves, dictated by their own consciences. It is often thus with sinners. David and Nathan are striking examples.

(2 Sam. xii. 5—7.) The Great Judge will make the sinner pronounce his own doom.

Fourthly: *The nature of the punishment is terrible.* It is suggested that it will consist (1) In the utter frustration of the sinner's purposes. "*The stone which the builders rejected, the same has become the head of the corner.*" The Son the husbandmen slew, becomes the Sovereign Judge of the universe. What an element of anguish will this be to see that very cause which it has been the purpose of our life to destroy, becoming the grandest power in the universe, &c. It is suggested that it will consist (2) In the utter loss of all our possessions. "*Therefore I say unto you, the kingdom of God shall be taken from you.*" The vineyard shall be lost for ever. It is suggested that it will consist (3) In present injury and ultimate ruin. "*Whosoever shall fall on this stone shall be broken; but on whomsoever it shall fall, it will grind him to powder.*" Those builders were falling on the stone now, and bruising themselves, but ultimately the stone would fall on them and grind them into powder. Their ruin would be complete. It is said in Luke, that the people exclaimed "*God forbid*" when they heard this doom pronounced upon those here called the husbandmen and the builders, and well might they exclaim "*God forbid*," for it is overwhelmingly terrible.

Brother, redemptive mercy is busy with thee now. It has placed thee in a beautiful vineyard, and favored thee with every facility for the production of fruit. How art thou acting? Art thou rejecting the overtures of mercy, and sinning against the arrangements of grace? If so, be it known unto thee that when the Lord of the vineyard shall come, when Justice shall appear, better thou hadst never been born.

SUBJECT :—*The Communion of Saints.*—No. I.

- “But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect.”—Heb. xii. 22, 23.

Analysis of Homily the Six Hundred and Forty-eighth.

THE body of Christ is one. Part, indeed, is on earth ; part in the spirit-land ; part has the battle to fight, the foe to win, the victory to gain ; part has fought, and bled, and won. The Church on earth is militant ; the Church in heaven is triumphant ; but still 'tis one Church. Death cannot part them, for they are one in Christ. (Eph. i. 10.)

At times it is well for us to call to our minds the Church invisible ; it were unwise to forget *altogether* the countless hosts of those who have crossed the flood. And so to-day * we are bidden to cast our eyes down the long vista of the years gone by, and with exultant hearts to view the glorious lives of Christian heroes. We are told that with these heroes—so humble, yet so bold ; so despised, yet so exalted ; so self-devoted, and so great—with these we have a communion, with these we are one. Their feet, indeed, have passed away from earth. Through sorrow and blood, in fire and fierce torment, in patience and love, they left the earth they blessed ; but ever and for ever they are one with Christ's Church. Baptized once into His mystic body, they are members *still*, though exalted now to meet their Head in heaven.

Seek we then, some thoughts about communion of saints ; with saints that have been, and with saints that are. Let us put ourselves in sympathy with those who have left us rich legacies ; let us learn lessons of charity to all who are in Christ's Church, but who may yet not be in the narrow circle in which we hedge ourselves in, a circle which we often mistake, and put in the stead of that Catholic Church which is *the* Church, which is Christ's body.

* Preached on All Saints' Day, 1863.

We have, then, an outward communion with saints, because we are baptized with water and admitted thus into Christ's outward Church. And shall we deem this a light thing? Think who have shared with us in this. Go through the ages of the Church. Think of a peaceful Clement, a martyred Ignatius, a stern Tertullian, an earnest Augustine, a venerable Bede, a saintly Herbert, a Ridley, a Latimer, a Cranmer, a Martyn, a Whately. Think of these, and hosts like these, and say,—Is it nought to share with these, even though it be but in outward symbol, in sacramental rite? Think of all who in monastic cell, or in crowded courts, by the taper's light, or in the busy light, have worked their holy work. Think of those who in battle shock or peaceful walk have fought the Christian fight. Think of these, and say,—Is not even *this* communion—outward though it be—is not this a privilege of privileges, a blessed bond linking you to right noble comrades? Call we thus ever to mind all the good and holy lives past and present; and then, in firm trust on a Father's love, a Saviour's death, and the Spirit's grace, resolve that henceforth no thought of our hearts, no utterance of our lips, no deed of our lives, shall be unworthy of that sacramental army who were and are our brothers in Christ. And that our strength fail not in the fight, let us seek in that *higher symbol* of communion—the Lord's Supper I mean—seek thence renewal of our strength, and thus afresh join ourselves to all the sacred host; for in that Supper is the *second outward symbol* of that great communion which links together Christ's fighting and triumphant warriors.

Think not lightly of this. I say nothing now of its Divine institution; I say nothing now of its great blessings; I say nothing now of its other spiritual significances. I speak only of it as a mark of that communion of saints of which I speak. From this view, reckon it at its full value and its true meaning. Call to mind the early Christians meeting in fear and trembling before daybreak to share in the tokens of the Body and Blood of Christ. Call to mind martyrs going from its bread and wine to fire and faggot, wild beast and sword.

Think of those who in their dying moments have partaken of its holy mysteries, and then boldly passed over the border into the dark land of death. Sum up all in one view, and then come to this Supper for strength, and wisdom and renewal ; then remember that, in it and by it, you take your stand with those who at all times of the Church have received the bread or tasted the cup.

But these outward symbols of communion, great, venerable, hallowed as they are, are more even than this ; for they are the vantage ground by which we mount to a communion still higher—a communion which gives their truest meaning, their truest value to the two sacraments. I mean the *communion of Spirit* ; or, rather, of *the Spirit*, as St. Paul says to the Corinthians. (1 Cor. xii. 13.)

Wide as is the communion of those bound by a common share and partaking in the sacraments—taking in all from those who were baptized at Pentecost to the babe baptized to-day—the *communion in the Spirit* is wider far. Closest, it is true, the communion is between those bound by the sacramental bond ; for the full dispensation of the Spirit was not till Pentecost. True, that those who faithfully and humbly partake of the sacraments may be most fully assured that *they* are members of the spiritual communion ; still, while the Christian dispensation has fuller manifestations of the Spirit than the Jewish had—even as the Jewish had fuller than the Gentiles—while this is true, and so the spiritual communion of Christians is fuller, wider, and truer than any of old, still, let us never fix the limits of our spiritual communion at the beginning of the Christian era.

If without the Holy Ghost there is nothing good, wise, holy—then all that was holy, and wise, and good among the Jews was of Him ; and our communion must take in them. Nay, more ; if there was in the heathen any glimmering left of purity, and truth, and goodness—and shall we dare to say there was not ?—if there were any gropings after the truth ; if in any Gentile breasts man's fallen nature tried to rise and shake itself to life—this groping, these efforts, this imperfect

good must, so far as it was good, have been of the Divine Spirit, and that Spirit is one.

To-day, then, thinking of our spiritual communion, let us widen our range. Whatever there was in Abraham of undoubting faith, in Moses of sublime thought and high enterprise ; whatever in David of sacred confidence and sweet poesy ; whatever in Isaiah of rapt contemplation and prophetic gaze ; in Daniel of fearless confession and wise statesmanship ; whatever of good or wise or holy in these and all their countrymen—all came from that same Spirit which we partake ; and we, in our turn, if we seek it and work for it, may receive of that same Spirit, strength, and wisdom, and holiness. With these heroes, and wise men, and patriots, we are one ; bound to them for ever in the communion of one and the same Spirit, who is the same yesterday, to-day, and for ever.

Turn, now, to other nations, to other lands. Was there in Socrates aught of purity and self-devotion and love of truth ; in Plato were there imaginations high, clear thoughts in prose-like poetry ; in Persius, spiritual sight ; in Brutus pure patriotism—whatever there was in these and other ancients of right and purity and truth, it must have been of the Eternal Spirit ; and with these great ones, we, baptized in one Spirit, receiving of that Spirit, may claim communion *in Spirit*, may claim real fellowship. And from Pentecost till now in what souls has the same Spirit breathed and wrought and moved ! To what great deeds and noble work led on ! Think for yourselves ; think of all the heroes, wise men, loving hearts, and chaste lives, since then. Remember as you think, that the Spirit they had you have ; that you may have Him in whatever measure you seek Him ; that the more you have of Him, the closer, the more real, the more living is your communion with all the greatness, all the purity, all the holiness, that ever worked on this earth. Think, too, that in whatever respect you are acting against what you know to be the direction of that Spirit—so far you are *wilfully* and *by your own act* cutting yourselves off from any

true real communion, not only with goodness, purity, and truth in the abstract, but from all communion with all the good, and wise, and true men that have ever lived or are now living. For, remember, that no outward communion by the holy sacraments of baptism and the Lord's Supper, no communion in mere thought and fancy, no pretended communion of membership or Church bond will avail us one whit unless we will allow ourselves to be guided in our thoughts, words and acts, to be guided in our outward and inner lives by the Holy Ghost, by the one Eternal Spirit who has been the moving power to all high thought, to all noble action.

To sum up all. Think much of your baptism ; by it you were made one in fellowship with all who ever received it. Come ever to the table of the Lord's Supper. Look upon it as keeping up that communion, wrought in baptism, between you and the body of Christ. Seek much of the Spirit, the very bond of perfectness, the Creator of all true communion, the Giver of all wise, and holy, and loving life.

Last of all, live lives worthy of the innumerable host with whom your communion is ; work up into action all their wisdom ; think over, and try to attain unto, their holiness ; live for the good of the world ; live, so that in ages to come generations who shall be baptized, as you have been, into this communion, seeing your footsteps on the sands of time, may take heart in sorrow or in pain, and struggle on, till at last full communion shall be realized in the presence of the Eternal, who ever liveth, Father, Son, and Holy Ghost.

F. HEPPENSTALL, B.A.



The Chair of Theology.

[This position we have rather been elected to by others, than arrogantly assumed of ourselves. Studious young men, in and out of orders; are adopting the custom of asking us for information and advice respecting a course of theological study, the choice of books, and the like. The thought has occurred, that it would be for their advantage, and our convenience, to throw such remarks as we are able to offer into a systematic form, once for all, that our correspondents may be referred to a standing document.]

WHEN about to examine a passage of Scripture, the student should be on his guard against interference from pre-conceived opinions. A subtle element of untrustworthy doctrine permeates the atmosphere, and is ever ready to insinuate itself so as to vitiate or hinder the perception of Biblical meanings. We should come to Scripture, not for proofs of some favourite opinions, but to learn what Scripture says, whatever that may be. If a friend had undertaken to examine the contents of a cabinet of curiosities, and to give an orderly description of them, it would not tend to establish our confidence in his skill if he began by drawing up a classified list of what he expected to find, or thought it possible he might find therein. We should probably remonstrate in manner somewhat like this :—"My dear sir, would it not be better to wait until you know what is in the cabinet? All you need is careful examination and description. Your present method will tend to incline you to accommodate what you find to your list; and the result will be unsatisfactory. Let your catalogue conform to the cabinet, not the cabinet to your catalogue." So it may be said to the student of theology. Do not take it for granted that any particular passage teaches some favorite or familiar opinion. Even if the terms in which that opinion is customarily expressed are found in the passage—yea, and if the passage is often used in proof thereof—it may happen that after all, instead of supporting this, it teaches the very opposite. When the words of the passage are carefully weighed, the context

and the whole drift of the writing, with the occasion, well considered, we shall be in a better position for the discovery of the meaning, and may find it to be something wholly unlike what in first haste we might be tempted to suppose. Instances are not rare, in which passages have put upon them meanings of which the writers never thought ; and there are cases, even, in which passages are cited in proof of the very opinion against which the writer is arguing.

When the meaning of a passage or passages has been duly ascertained and carefully expressed, we have arrived at a *doctrine*. The sum of such doctrines drawn from the Scriptures—supposing that it could be fully done—would constitute the whole of revealed theology. The doctrines ascertained are to be *classified* according to resemblance and difference ; likeness being the condition of association, unlikeness of separation. Just as in Natural History, various degrees of likeness and unlikeness will give rise to various orders of division. Supposing the classification effected, we shall be in possession of a *system*.

A system is not necessarily *complete*. It is a whole made up of parts standing together in mutual relation, but not necessarily a whole in the sense of completeness. Some of the parts may be wanting. By cutting off in a certain manner one of the angles of a square, you may obtain a trapezium, which is a whole consisting of triangular parts, but not a whole as the complete and symmetrical square. We speak of a system of botany and of a system of astronomy, but neither is complete. The stellar universe extends indefinitely beyond the reach of our telescopes, and the stars and nebulae which are within our observation we know comparatively little. Astronomy as a science is never complete, but a boundless field of novelty ever stimulates the inquiry of successive generations. So no one has ever pretended either to a knowledge of all species of plants, or to a complete acquaintance with those which have been discovered. In every natural science there are gaps waiting to be filled, suggestions of remote correspondences awakening

expectation as yet unsatisfied, unlooked-for phenomena for which discoveries in other departments of the field have left us unprepared, and requiring on their appearance a new adjustment of theory.

Nor must the student expect to find a complete system of theology in the Bible. There is a high probability, nearly approaching certainty, that such does not exist there ; and the fact that we have not ascertained, nor are likely to ascertain, the actual contents of Scripture, removes us a step further from the prospect of completeness. The Bible, like nature, is inexhaustible. Although, most certainly, truth itself has integrity and symmetry, yet it can be received in entireness into no finite mind. The notion that it has been fully consigned to a book in human language is simply monstrous. The more we consider it, the more impossible does it appear. Heaven has a dialect proper to heavenly mysteries. When Paul " was caught up into paradise, he heard unspeakable words, which it is not lawful for a man to utter." 2 Cor. xii. 4. Whether we believe with Clement of Alexandria, Theophylact, and Archbishop Whately, that the words ἀπὸρρητα ῥήματα and οὐκ ἔξόν mean that " the ideas conveyed to him were such as he could not by any powers of human language convey to another," or, with others, that the attempt to convey them would be impious, makes but little difference. But even supposing it for a moment possible for truth to be fully written in a book to be read by men, it were unavailing for our instruction, since all but a very limited portion would, by the weakness of our faculties, be placed beyond our reach. It could answer no purpose but to call forth our humility, which purpose is sufficiently answered by the present Bible. We are reduced therefore to a limited revelation. But a limited revelation is necessarily mysterious, by reason of the infinite relations of what is known to what is unknown. Theology, like natural history, has its chasms and its fragmentary phenomena ; and the theologian, like the student of nature, must expect disappointments and surprises.

This necessary incompleteness of revelation cannot be too much insisted on, since the overlooking of it has occasioned evils which for centuries have vitiated theology. The mind delights in finish, is impatient of waiting, and the Baconian lesson of calm philosophic suspense is apparently one of the last which it learns. As if revelation were complete, men have undertaken symmetrical edifices of doctrine. The basis, however, consists of principles of metaphysics—possibly or probably now obsolete—mingled with others, which are gathered from the Scripture, or received by tradition. Taking it for granted that the rest of Scripture must correspond with the deductions of their logic, they have proceeded with confidence, and finished their work without a flaw. The dweller in this house understands and can explain all things. For him mystery is no more. The thinker outside has only this objection,—That it is built with heterogenous materials which cannot cohere, and must therefore crumble to dust when searched by fire or shaken by the storm.

A similar procedure is sometimes the result of bias. Men with certain tendencies seize on a class of texts which agree, or seem to agree, with their prepossessions. Other texts are explained away by standard methods of the school; and others still, of more stubborn nature, are ignored altogether. Men with opposite tendencies cherish the texts which the others have maltreated, but only to injure in like manner, and according to fixed traditional methods, those which the opposite party cherish. The members of each party believe themselves to be in possession of a well-reasoned “complete system of Divinity,” to which facts correspond—a key to the universe. Meanwhile, the true theologian commits himself to neither party, nor dallies with a timid eclecticism. Heedless of the glosses of partisans, he surveys both sides of revelation with the grateful wonder of faith, believing it to be the part as well of the philosopher as of the Christian to refrain from distorting by ingenuity what silly logic is unable otherwise to harmonize.

Whether prompted by haste or prejudice, those speculative

theologians sacrifice the comprehensiveness of truth for a fallacious appearance of completeness. When a class of texts is unfairly explained or neglected on account of their apparent divergence from another class of texts, the favorite as well as the injured texts will suffer. Their utterances are delivered alone, without the natural corrective accompaniment. Thus the fulness of their truth is lost, and they are in a measure falsified. He, therefore, who takes revelation as it is, and looks at truth fairly on all sides, will learn much more than the man who for whatever reason, favors a portion to which the rest is made to conform. The partial and hasty theorizer has a fragment of truth which he fancies to be the universe. The sound theologian, conscious of his own ignorance, and knowing that he is surrounded with mysteries, interrogates the Bible with reverent caution, climbs ever higher by its direction, and finds that his wider horizon embraces both new peaks of light and new valleys of darkness.

The Christian Year.

BY A CLERGYMAN.

First Sunday after Easter.

"This is the victory that overcometh the world, even our faith."—
1 John v. 4.

Now that we have been called upon to contemplate our Lord's death, and have been assured of His joyful and glorious resurrection, the Epistle of this day seasonably teaches us the efficacy of faith in Him. *It overcometh the world.* Our life here is a conflict. We are surrounded by foes—powerful, crafty, and persevering. If we are overcome, our souls are lost; if we prove victors, we enjoy salvation. Thus is it

with individuals. The Church of Christ here, is also to be thought of as a Church militant. The City of God is ever at war with the Kingdom of Darkness. Her history, hitherto, is that of a series of victories; and her Lord has declared that *the gates of hell shall not prevail against her*. But whether in the case of individuals or of the Church, the principle of warfare and the means of victory are the same. Every success is achieved by faith. Faith, which is essential to Christianity, is essentially and necessarily victorious. It seems to be weak and dependent, but its very weakness is irresistible might; for it relies on Omnipotence, and is joined to the arm of the Living God. The moment that faith is allowed to rest, and to yield to weapons of our own devising, the adversary begins to prevail. In this warfare, it is well that we should be informed of the condition of success; and it is most encouraging and invigorating to be assured that success is certain to the faithful. To say that *faith overcometh*, is only saying in other words, that Christianity is essentially successful—Christianity on the large scale of the Church, and Christianity in our hearts. We can never be defeated as Christians. Defeat involves the resignation of our Christian character.

The enemy is here called *the world*. The world is the scene of our life and activity; but not thus is it an enemy. It is not in itself evil, but is rendered so by our frailty and proneness to sin. To irregular desire, excessive fear, and distrust of God, it furnishes continual occasions of temptation. Were we alone on the earth, it would present opportunities of sin, and incentives to sin, which again would be seconded by the evil which is within us. How much more powerful are these temptations, when—to the original allurements—are added innumerable fellow-men, who furnish examples of transgressors, and are ready to be our companions in sin, or, perhaps, to molest us if we decline joining them! This, then, is *the world* which we are to overcome; the sphere of our ordinary life, which is ever liable to abuse from ourselves, and our ordinary companionship with frail and sinful creatures

like ourselves. This is *the world* which is constantly used by Satan as an instrument of temptation. If we yield to the temptation, we are overcome by the Devil; if we successfully resist, we overcome him; for he has no other power over us than this gives him.

In the second chapter of this epistle, the apostle particularizes *the lust of the flesh*, or the sphere of sensuality; *the lust of the eyes*, or the sphere of covetousness; and *the pride of life*, or the sphere of ostentation, as the things which are *in the world*. It is remarkable that in all these respects, *the tree of knowledge of good and evil* furnished an occasion of temptation. *The woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise.* This tree was, then, her *world* in the sense of the text—the only means of temptation by which she was assailable. Alas, how greatly has *the world* been enlarged for us by that first transgression! Evil suggestions arise from objects of nature, and are more powerful in the company of our fellows. We feel the force of evil example and the allurements of association. The sphere of the Tempter was limited indeed at first; but by his one sad success there, the door was opened for all the world of nature, and all human fellowship, to be perverted into instruments of death. We are exposed to incessant danger, and may be said, spiritually, to *stand in jeopardy every hour*.

Turn we to the principle of safety and victory. *This is the victory which overcometh the world, even our faith.* Not by lamenting our present weakness, nor by brooding over our past defeats, nor by recurring to ourselves in any way, is the world to be overcome; but by *faith*. If you know what a man's belief is—if you know the main object of his reliance—you have the key to the man. As his faith, so his character, his life, and his success in the grand conflict. Now faith must have *an object*; we believe in something, we put our trust in some person. It is the power of the Divine Truth which comes to us from above, the might of the Divine Person in whom we trust, which overcomes the world. Faith overcomes

by bringing Divine strength into the field. The apostle tells us in the next sentence what is the object of the Christian belief. *Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?*

To believe *that Jesus is the Son of God*, and to yield ourselves to the practical power of this truth, that is, to trust in Him as such, is all that we need for overcoming the world. For if our Jesus is indeed the Son of God, then all that He has done assumes an exemplary character, and obtains a public virtue.

Although the whole life of Christ was a period of conflict with the world and the Devil, there were two grand moments when this conflict was at the hottest; the one at the beginning, the other at the end of His ministry.

At the beginning of Christ's ministry, Satan assailed Him with three temptations, corresponding to the three spheres of desire—the flesh, covetousness, and vain-glory. These three temptations Christ overcame, and all in the same way, by simple reliance on God His Father, and faithfulness to His word. This victory was achieved for us; that we might draw strength from the belief of it; that we might learn how the world is to be resisted; that we might receive help by *looking away from* (ἀπορῶντες) the world unto Jesus our Champion, *the Author and the Chief Leader* (ἀρχηγόν) in the path of faith.

At the end of Christ's ministry, He was again assailed by Satan; but this time not by means of desire, but of fear. The question now was, whether Jesus would be faithful to His Father, when obedience would inevitably lead to death, and that the death of the cross—where the body would be tortured, and where, amid insult and disgrace, He must, though in the prime maturity of manhood, bid farewell to the world. This, also, our mighty Champion could accomplish. *For the joy that was set before Him, He endured the cross, despising the shame, and is set down at the right hand of the throne of God.* Thus He showed us that ease and life must be sacrificed to duty, and that the true path to honor is the

way of lowly obedience. This victory was achieved for us that we might draw strength from the belief of it ; that we might learn how the world is to be overcome ; that we might receive help from Him who is *exalted as a Prince and a Saviour*. Let us then *consider Him who endured such contradiction of sinners against Himself, lest we be wearied and faint in our minds.* (Heb. xii. 3).

To believe that *Jesus is the Son of God*, is to believe that God is our Father in Him. He was declared by resurrection to be the Son of God ; and His first language after He was risen was an acknowledgment of His brethren. If we believe that God is our Father, and yield ourselves to the practical power of this most wholesome and consoling truth, we shall not be overcome by irregular desire, but keep ourselves pure ; we shall not be overwhelmed by the cares of this life, but trustfully throw ourselves on His Fatherhood ; we shall not be overpowered by fear, but feel that withal the wreck of nature, we have a quiet and lasting home ; in short, we shall not be overcome by the world, but we shall overcome the world, as Christ did, and by His help, even by *the power of His resurrection and the fellowship of His sufferings*.

When the mind is endued with this faith, so great is the change, that it is no less than a regeneration ; so ennobling is it, that it is a witness of our sonship ; for the Apostle says, *Whatsoever is born of God overcometh the world : and this is the victory that overcometh the world, even our faith.*

Observe, that this faith is not belief in any mere theory or speculative doctrine, in any abstract truth, nor in anything whatsoever which has been ascertained by the native energy of the human mind. It is faith in a revealed Saviour, a redeeming God ; faith that God has given us His Only-begotten Son, to be our brother ; faith in all the facts of His history—His conflict, His victory for us, His overcoming resurrection, and everlasting glory ; trust in His power, His merits, and His mercy.

It was simply by the might of this faith, that the first Christians *overcame the world*, and that the Church was

established on the ruins of Judaism and Paganism, in face of the pomp and power of the Empire, and in spite of persecution. And by the same might, blessed be God! the Church continues to this hour.

Brethren, let this faith be ours. Let us firmly believe, ever keep in view, and yield ourselves to the power of the truth that *Jesus is the Son of God*. In Him let us trust, as our Champion and Redeemer, the Revealer and Messenger of the Father's will, and our Guide to eternal life. And inasmuch as this faith is exposed to assaults from without and from within, and is ever liable to weakening and decay, let us put up fervent and unceasing prayer for the renewal and increase of it, hoping for the fulfilment of the promise : *To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in His throne.* (Rev. iii. 21).

The Preacher's Finger-Post.

THE VANITY OF MAN.

"Verily, every man at his best state is altogether vanity."—Psalm xxxix. 5.

First: It is suggested—that *there is a difference in the secular states of men in this life*. The writer speaks of the "best state." Men, here, possess in very different degrees, health, means of subsistence, sources of comfort, elements of enjoyment, power and influence. Between the man who is in the "best state," and the man who is in the

worst state, there is an immense disparity. Secondly: It is suggested—that *the man who occupies the "best" secular state in this life is vanity*—Is "altogether vanity." Men differ widely as to the secular *summum bonum*—the "best state:" but let it be what you like, it is asserted that man's life in it is vanity. Picture a man in the prime of manhood, majestic in physical stature, and robust in health, possessing mental powers of the highest type, thoroughly disciplined, and

under the direction of a judgment richly stored with knowledge, his home a paradise of love, his position in the world one of almost unbounded affluence and power, the idol of an illustrious circle, or, if you will, the master of a mighty empire : now a man in such a condition, such a "state," I understand the writer of the text to say, is vanity. This is certainly a startling statement, and requires a thorough searching in order to see how much truth there is in it. We must of course ascertain in what sense the word "vanity" is here employed. In looking at its use in the Bible, we find it employed in two different senses. In the one sense it stands for *hollowness*, in the other for *worthlessness*. In the former it represents a thing without any substance, a fleeting shadow, an intangible phantom ; in the latter, a thing that is of no service, answers no purpose of usefulness.

Now, our position is, that in both these senses man's life in its best estate, viewed apart from a *righteous immortality*, is "altogether vanity."

I. Man's existence WITHOUT IMMORTALITY IS VANITY. First:

It is vain in the sense of hollowness. It is an empty fiction, an inflated bubble.

(1) It lacks inner satisfaction.

Amidst all the rich provisions of his "best state," he finds nothing that can satisfy his soul. The hunger of his spiritual nature is voracious, and sometimes agonizing. This, of itself, makes him to a great extent the victim of cares and anxieties, annoyances, &c. He *appears* happy in his best estate, but he is not. He is a sham. His appearance is a huge falsehood. In the midst of his worldly affluence he feels an inner pauperism. Groans often rise from the depths of his moral being, that drown the sweetest music that floats in his mansion. Not so with other sentient existences around him ; they appear what they are. Their sportive movements, their gambols on the meadows, and their warbles in the grove, mean the happiness they feel.

(2) It lacks endurance. This empty thing, this shadow, is so short-lived. There is no endurance even in this fiction. His best estate itself is a floating cloud, ever changing, and gradually melting into nothingness. A mistake in his title-deeds, a crisis in the market, an accident—play with fortunes as winds with the floating mists. As to fame, one shrug of the shoulder, one inuendo, may ruin it ; and as to his existence, his days are a shadow that passeth away. There

is nothing enduring. Nature around him, though herself a dying creature, seems to laugh at the transitions of him who calls himself her lord. Thousands of years pass away, hundreds of generations come and go, and the sun shines on with equal lustre; the mountains look as strong as ever; and ocean heaves and swells with the buoyancy of youthhood. The river, as it rolls at the feet of men, makes mirthful music of their vanity:—

“Men may come, and men may go,
But I roll on for ever.”

Thus we are vanity in the sense of *hollowness*, fiction, &c. Secondly: *It is vain in the sense of worthlessness*. On the assumption that there is no immortality, what useful purpose is answered by our existence? Surely, cultivating a farm for a few years, or building a few houses, amassing a little wealth, making a few discoveries, gaining a little knowledge, composing a few books, are results contemptible compared with the potentialities of our existence? What philosopher can look at man's constitution, and study his wonderful powers, and say that the best things he does here are worthy of his aspirations and endowments? Tell me that to bear a feather is worth the construction of an engine powerful enough to

bear the wealth of an empire, and then tell me that the best thing man has done here, is worthy of his wonderful organization. I appreciate the literary productions of genius, but the best of them I feel are unworthy of our creation. If man can do nothing higher than compose epics like Milton, construct dramas like Shakespeare, produce essays like Bacon, write history like Macaulay, or deliver orations like Demosthenes; and these are some of the highest things he has yet done on this earth—Then I say that his works are paltry and futile in the extreme, as compared with the powers which he possesses, and the lofty ideals that are constantly rising before the eye of his consciousness, and challenging divinest efforts.

II. Man's existence WITH A GODLESS IMMORTALITY IS VANITY. If there is no life beyond this, if the grave is the end of existence, if after the labor of a few years here we must cease to be for ever, all must feel the truth of the text, that man's existence here is “altogether vanity.” It is hollow and worthless in the extreme. But we advance farther than this, and say, that even on the assumption that he shall live for ever if he continues *godless*, his existence is still a “vanity.” A

godless immortality is infinite vanity. First : *It is an existence eternally pursuing a phantom.* A desire for greatness, for relief, for happiness, is an irradicable instinct in the human soul ; hence, through the ages, the godless will be urged on to pursue those things, but never reach them ; always phantoms in the distance, every effort to grasp them throwing the soul back upon herself in the agony of disappointment. Secondly : *It is an existence eternally producing injury.* All the efforts of the godless will be not only unworthy of their nature, not only thoroughly worthless, but terribly *injurious* to self and the creation. From this subject we learn—(1) The infinite worth of the Gospel. It does two things : It reveals the immortality of man, and supplies the means by which that immortality may be a godly one ; and, therefore, takes away the vanity of human life. If man is to live for ever, and if that for ever is to be holy, man's existence, instead of being vain, is most real, valuable, and dignified. (2) The infinite folly of the Gospel-rejector. The man who rejects the Gospel, invests his being with a wretched vanity for ever.

THE LIGHTED PATH.

"Thy word is a lamp unto my feet, and a light unto my path."—Psalm cxix. 105.

Two thoughts are suggested by these words.

I. THAT MAN'S DESTINY WITHOUT THE GOSPEL IS A PROGRESS IN THE DARK. The "lamp" implies night ; night in which neither moon or stars can give sufficient light for the journey. First : *Darkness rests on man's path of duty.* The ages have been rife with conflicting theories of duty. The world by wisdom knew not God, whose existence is the foundation and whose will is the standard of duty. Men, without the Gospel, grope as in the dark on all moral questions. Secondly : *Darkness rests on man's path of happiness.* The removal of an universally-felt guilt, and the expulsion from the soul of passions and propensities that agitate the heart, disorganize the powers, pervert the will and pollute the character, are essential to happiness. But how are they to be secured ? Without the Gospel a dark night rests on these questions.

II. MAN'S DESTINY WITH THE GOSPEL IS A PROGRESS IN THE LIGHT. "Thy word is a lamp unto my feet," &c. First : *The light is ever in the*

advance. We carry the lamp before us to shed a light upon the path in which we are directing our steps.

The Bible is always in advance of man's intelligence. The world's intelligence has outgrown many other systems, and they lie obsolete in the relics of the past, but the Bible keeps in advance of all human discoveries. Secondly: *The light is always clear.* It shows distinctly whereabouts you are; all the objects in the path, however minute, stand out with distinctness. It shows the objects in their true character. It does not throw a lurid glare which gives a false coloring to the scene on which it falls. Clear is the light which the Gospel sheds on all the subjects of duty and destiny. Thirdly: *The light is thoroughly sufficient.* It lights up the whole region through which we have to pass, throws its beams along the whole path. It lights you into the nightless world. Fourthly: *The light is ever enduring.* It is not an *ignis fatuus*, or offspring of mist and vapor, that glitters for a moment only to mislead. Nor a meteor that flashes athwart the firmament and is gone, leaving a deeper darkness in the night. It is a quenchless lamp; its oil is inexhaustible, no waters can quench it,

no storms can blow it out. From Celsus down to this hour, infidelity has sought to quench it, but it burns brighter to-day than ever. The Bible radiates with more or less brightness in all the literature of the world, and in every home of Christendom. It gleams in the mansion of the prince, and often burns with a lustre in the beggar's lowly cot.

PIETY AT HOME.

"Shew piety at home."—
1 Tim. v. 4.

By "piety at home" we do not mean rigorous rules of religious discipline, a monotonous gravity of manner, a punctilious observance of the forms of morning and evening worship. There is often great impiety connected with all of these, and lovely piety where these are not. Rigorous religious discipline have often gendered in young hearts a hatred for religion, and the prosy prayers of morning and evening have sown the seeds of infidelity in many an opening soul. Do we disparage order or devotion? In no wise. But the order we advocate is the order of love, not of law. The devotion we prize is the devotion of every hour's life to the true, the loving, and the godlike, rather

than the devotion of formal prayers. Let thy liturgies be read out in thy life, and the hearts of thy children will chant the responses. "Piety at home" is supreme love to God, purifying, ennobling, directing all social affections, turning all faces into smiles, and setting all voices to music.

This "piety at home" may be looked upon in three aspects.

I. AS THE BEST TEST OF PIETY ABROAD. We have but little faith in that piety which prays, and talks, and preaches abroad, but which has no felt charm and power at home. The father who has not made his own household pious, has obviously something to do before he is justified in busying himself about piety abroad. His work is rather on the hearth than in the pulpit. "If a man know not how to rule his own house, how shall he take care of the Church of God?"

We look at "piety at home"—

II. AS THE BEST GUARANTEE OF PIETY ABROAD. First: Home piety is a *natural* thing. By the every-day thoughts and habits of home, it has become not only part the nature, but the very soul of the man; hence abroad he cannot shake it off if he would. Abroad he

does not obtrude it, it is himself; he does not specially discuss it, it is the meaning of his looks, the breath of his words. The piety abroad which looks with a distorted countenance, makes long faces, speaks in unnatural and sepulchral tones, has, I am bold to aver, no residence at home. Secondly: Home piety is a *powerful* thing. It *must* show itself abroad. To hide it would be to war against the strongest impulses and habits of nature. Some of the contemporaries of the apostles took knowledge of them that they had been with Jesus. Those who live with Jesus at home, will carry in their mind, their mien, and manners abroad, an unearthly something that will make them recognized as His companions abroad.

We look at "piety at home"—

III. AS THE BEST PROMOTER OF PIETY ABROAD. First: Home is more *common* than temples. Churches and chapels lie wide apart, amidst vast populations; but homes are everywhere. Only a few are members of a congregation; all are members of an household. Every child of man is tied to some domestic circle—some home. Piety at home, then, has its organ everywhere. Secondly: Home is more

influential than temples. The words of a preacher to his congregation are powerless, compared with the words of parents to their children, of brothers to their sisters, and sisters to their brothers. The words of loving relations to their own members are electric with love. Besides, the influence of the preacher is only *occasional*—a few times in the week at least. The influence of home is constant—constant as the air we breathe. Thirdly: Home is more *permanent* than temples. No institution so durable on earth as that of the domestic. Nations die, sects expire, ecclesiastical systems pass away, temples fall to ruin, but home stands as a rock amidst the swelling sea of change. Home, like an indestructible ark, comes floating down the floods of century and of change.

Thank God for pious homes.

"My boast is not that I can trace
my birth
From loins enthroned, or rulers
of the earth,
But higher, far, my proud pretensions rise—
The son of parents passed into
the skies."—COWPER.

ROTTENNESS AND RUIN.

"For wheresoever the carcase is, there will the eagles be gathered together."—Matt. xxiv. 28.

[An exposition of this chapter will be found elsewhere in the

"Homilist." See vol. iv., *New Series*, p. 122.]

In this verse Christ states a universal law, that *wherever there is rottenness in character, there will be ruin in destiny*. The principle is, that "he who soweth to the flesh shall of the flesh reap corruption," &c.

I. THE ROTTEN CHARACTER.

There is a moral character which may be regarded as a *carcase*. It has no moral life in it. The *form* of life is there, and that is all. It is without breath, warmth, activity. The character uninspired and uncontrolled by supreme love to God, whatever may be its peculiar form, is rottenness. First: *In the sensual form it is rotten*. There are men whose characters are formed entirely on the principles of animalism. They are pre-eminently *fleshly*. Their character is a *carcase*. Secondly: *In the secular form it is rotten*. There are men whose characters are formed by gain, in some way or other: gain of wealth, power, fame. The character is rotten; it is a mere *carcase*. Thirdly: *In the religious form it is rotten*. There are men who have a kind of religious character but have no supreme love to God. Sometimes their character is marked by *creedism*, sometimes by *emotionalism*, some-

times by *ritualism*. But, whatever its peculiar feature, it is rotten, it is a *carcase*.

II. A RUINED DESTINY.

"Whersoever the carcase is, there will the eagles be gathered together." This is a law. Men whose characters are not formed by a Divine love must become the victims of the eagles of retribution. *Moral causation, memory, observation, consciousness, and the Bible*, all demonstrate this.

The eagles from afar, upon the rocky height, or from the distant fields of air, scent the prey beneath, and with their ravenous instincts pounce down to devour. Terrible truth this. Wherever there is a moral *carcase* there will come an eagle to devour.

God's universe is full of moral eagles. They are ever on the wing in search of what is rotten, to clear it from creation. "*The wages of sin is death*," &c. "*He that breaketh through a hedge, the serpent shall sting him*," &c.

A TIMELY PERIOD.

"And I gave her space to repent."—Rev. ii. 21.

God is the great giver; He gives life and food and happiness to all His creatures. He gave to man an erect body, and a noble soul. Strange that man should want

the gift spoken of in the text; stranger still that God should so wonderfully bestow it. We have in the words—

I. A DEFINITION OF TIME.

Some call time the measure of duration; others the succession of ideas, pearls strung upon a golden thread. But is not this as good as either: "space to repent?" Man is here, not to found a family, not to make a fortune, not to live a long life, but "to repent."

II. A LIMITATION OF MERCY.

"Space," a definite period of time. Man's "days are determined, the number of his months are with thee, thou hast appointed his bounds that he cannot pass," Job xiv. 5. "He limiteth a certain day," the opportunities to receive gracious visitations are compressed within the lifetime of a day! "The Holy Ghost saith, to-day." Exhort while it is called to-day. (Heb. iii, 7—13.) First: *How rash the calculations of the sinner*. "Soul, thou hast much goods laid up for many years." Secondly: *How simple the reckoning of the saint*. "Few and evil have the days of the years of my life been." (Gen. xlvii. 9.) "All the days of my appointed time," &c. (Job xiv. 14.) "Brethren, the time is short." (1 Cor. vii. 29.)

III. A DECLARATION OF DUTY. "Repent." It must be "Repentance towards God and faith in our Lord Jesus Christ." "Repentance is the earthly side of faith, faith the heavenly side of repentance;" or "Repentance is the tear in the eye of faith." We ask not for the garments and manners of repentance; these the hypocrites can furnish; we want *the thing*: change of will, of purpose, of object. Oh, sinner, have you not had opportunities, encouragement, instruction, warning? The dark gulf that rolls onward to hell is not without beacon or buoy, or lightship; the coastline, the quick-sand, the rocks, the maelström, are flooded with Gospel light; and he who in our day will push on and despise the riches of the goodness and forbearance and longsuffering of God, will realize in fact the closing words of Bunyan's immortal pilgrim, "Then I saw that there was a way to hell even from the gates of heaven."

IV. A FORESHADOWING OF DESTINY. "I gave her space

to repent, and she repented not. Behold," &c. How is it that man can foresee his destiny? Because he can pursue a syllogism to its conclusion. In eternity there are two places of abode; a palace and a prison. The path leading to these is on earth, the fitness for these is accomplished in time. The birth-chastening, meetening, adorning for heaven, is done here; and evil deeds and wilful darkness done and loved on earth, will most certainly fit a man for hell. Man is related to eternity. His memory is related to the book of God's remembrance; his conscience to the verdict which shall come from the great white throne! They will ever tally and agree. The time for the sinner to stop, to think, to turn, is NOW, for the stream of time runs to the ocean of eternity; this limited period shall melt into the illimitable, this finite into the infinite. Then, "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still." (Rev. xxii. 11.)
H. T. M.

The Pulpit and its Handmaids.

Extracts from the works of RICHTER.

Ephemera die all at sunset, and no insect of this class has ever

sported in the beams of the morning sun. Happier are ye, little human ephemera! Ye played only

in the ascending beams, and in the early dawn, and in the eastern light. Hovered for a little space over a world of freshness and of blossoms, and fell asleep in innocence before yet the morning dew was exhaled.

A woman who could always love, would never grow old; and the love of mother and wife would often give or preserve many charms, if it were, not too often combined with parental and conjugal anger. There remains in the faces of women who are naturally serene and peaceful, and of those rendered so by religion, an after-spring; and later, an after-summer, the reflex of their most beautiful bloom.

Honour, honesty, firm will, truthfulness, advancing in spite of threatening wounds, endurance of misfortune, (or the blows of fate) frankness, self-respect, self-equipoise, contempt of opinion, justice, and perseverance. All these, and similar words, denote only one-half of the moral nature, moral strength, and elevation. The second half includes all that refers to the lives of the kingdom of love, gentleness, beneficence. These may be called moral beauty.

FORGIVENESS OF SPIRIT.

Nothing is more moving to man than the spectacle of reconciliation. Our weaknesses are thus idemnified, and are not too costly, being the price we pay for the hour of forgiveness; and the archangel who has never felt anger, has reason to envy the man who subdues it. When thou forgivest, the man who has pierced thy heart stands to thee in the relation of the sea-worm that perforates the shell of the mussel, which straightway closes the worm with a pearl.

FORGIVENESS, A NECESSARY VIRTUE.

Man has an unfortunate readiness in the evil hour, after receiv-

ing an affront, to draw together all the moon-spots on the other person into an outline of shadow and a night-piece, and to transform a single deed into a whole life; and this only in order that he may thoroughly relish the pleasure of being angry. In love, he has, fortunately, the opposite faculty of crowding together all the light parts and rays of its object into one focus, by means of the burning glass of imagination, and letting its sun burn without its spots; but he, too, generally does this only when the beloved, and often censured being, is already beyond the skies. In order, however, that we should do this sooner and oftener, we ought to act like Wincklemann, but only in another way. As he usually set aside a particular half-hour on each day for the purpose of beholding and meditating on his too happy existence in Rome, so we ought daily or weekly to dedicate and sanctify a solitary hour for the purpose of summing up the virtues of our families, our wives, our children, and our friends, and viewing them in this beautiful crowded assemblage of their good qualities. And, indeed, we should do so for this reason, that we may not forgive and love too late, when the beloved beings are already departed hence, and are beyond our reach.

INGRATITUDE.

We do not marvel at the sunrise of a joy, only at its sunset. Then, on the other hand, we are amazed at the commencement of a sorrow-storm, but that it should go off in gentle showers we think quite natural.

DEMAND OF LOVE.

Love requires not so much proofs as expressions of love. Love demands little else than the power to feel, and to requite love.

SEARCH AFTER TRUTH.

According to Democritus, truth lies at the bottom of a well, the depth of which, alas! gives but little hope of release. To be sure, one advantage is derived from this,

that the water serves for a mirror in which truth may be reflected. I have heard, however, that some philosophers, in seeking for truth, to pay homage to her, have seen their own image, and adored it instead.

Theological Notes and Queries.

OPEN COUNCIL.

[The utmost freedom of honest thought is permitted in this department. The reader must therefore use his own discriminating faculties, and the Editor must be allowed to claim freedom from responsibility.]

Queries to be answered.

14.—In 1 John v. 16, there are two deaths mentioned, "A sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it." What sin is meant by the first? and does the second refer to the sin against the Holy Ghost? In verse 18 it is said, "Whosoever is born of God sinneth not; but he that is born of God keepeth himself, and that wicked one toucheth him not." Does not that rest on the doctrine—once in grace always in grace? Is there not a possibility of falling? What did St. Paul mean when he said, "Let him that thinketh he standeth take heed lest he fall."—W. H. S.

15.—If this world, renovated and reconstituted, is to be the future abode of the blessed, in what sense did Christ "go to prepare a place" for His people?

CAMERON.

16.—By the probation of angels, I mean the same as the probation of man in its commonly received meaning. I have no source of information on the subject; it is the very thing I want. The passage in Jude to which you refer, Bushnell says does not refer to angels,

but to man. But that is not exactly my question. If there was any means of ascertaining if all angels have passed their trial—of course supposing them to have been, like man, placed on trial. I have often seen it stated as an acknowledged fact that they have, but have never seen a proof given.—W. G. PASCOE.

17.—The surviving friends of deceased persons very rarely appear to suffer from any fears or doubts respecting the favorable acceptance and reception into heaven of the departed. In our daily experience, it is very seldom indeed that we hear the expression of any anxiety or uneasiness upon the point. Whence this apparent indifference or composure?—MEMENTO MORI.

18.—As supernatural power is not a converting or regenerative agency, and as miracles would appear to be only adapted to affect minds of a low or wrong intellectual status, may I ask from what point of view the miracles of Christ are of value or importance to the men of the present day? The hand which causes our wonderful planet, with its many millions of inhabitants, to revolve round the sun, can, assuredly, without effort, give sight to the blind, health to the sick, speech to the dumb, life to the dead, and feed thousands with a few loaves and fishes.—CÆLITUS MIHI VIRES.

Literary Notices.

[We hold it to be the duty of an Editor either to give an early notice of the books sent to him for remark, or to return them at once to the Publisher. It is unjust to praise worthless books; it is robbery to retain unnoticed ones.]

THE REVIEWER'S CANON.

In every work regard the author's end,
Since none can compass more than they intend.

THE BOOK OF JOB. By the late HERMANN HEDWIG BERNARD, PH.D., M.A. Edited, with a Translation and additional Notes, by FRANK CHANCE, B.A., M.B. Vol. I., (containing the whole of the original work). London: Hamilton, Adams, & Co.

THE erudite and profound author of this book was, for seven and twenty years, Hebrew teacher in the University of Cambridge; a fact, which, in itself, is a guarantee of competency to deal with this, the oldest and greatest poem of the world. The following are some of the advantages which Dr. Bernard's exposition of this book possesses over all others with which we are acquainted. (1) The bards of this old poem, or if you will, the actors of this old drama, are so treated throughout that their characters are found to remain intact from the outset to the end. (2) The speech of Elihu, which most other expositors have treated as empty bombastic, the grandiloquent utterance of a shallow, conceited, and presumptuous youth, is here made to appear the most sage-like and eloquent part of the book. (3) The exposition is conducted by the help of the Hebrew contained in the Bible itself, and not, as is generally the case, by constant recourse to cognate languages. (4.) Scarcely a verse or even a word is employed in the interpretation disagreeing with the established version, the reason and the rectitude of which the author does not endeavour to justify. Into the questions as to what class the book may be considered to belong, whether the speakers were fictitious or real characters; if they existed, where they lived, and who was really the author of the work, Dr. Bernard does not enter. His ruling purpose has been to ascertain the train of reasoning pursued throughout. As the production of one of the first Hebraists of our age, a shrewd and profound thinker, a ripe scholar, greatly possessed with the spirit of the thought and religion of the ancients, this work will be hailed by every genuine Biblical student.

THE BAMPTON LECTURES. By J. HANNAH, D.C.L. London: John Murray.

THIS work contains eight lectures, the subjects of which are:—Inspiration and Revelation, their respective definitions and range: The reality

of the Revelation as established by a contrast with heathen religions : The reality in the Inspiration as illustrated by the Atinomies of Scripture : Its reality as illustrated by the duplex sensus : The Human Element : History and Science : Moral Difficulties : Superiority of Scripture to its writers : and—General Conclusion. The mere statements of the subjects will indicate to our readers that the volume touches the vitalities of the great book of Scripture. The reverent and learned author discusses these momentous subjects with great ability, and in a spirit scientific and devout. The work is worthy of a place by the side of the most-famed volumes in the Bampton Series.

FRUITS FROM CANAAN'S BOUGHS. By JOHN RUDALL, Barrister-at-Law.
London : James Nisbet & Co.

THE author of this book considers that in no age of the Church was Divine truth more powerfully exhibited than during the sixteenth and seventeenth centuries, and with the great religious writers of those ages he has held fellowship for many years, made extracts from their ponderous folios and worm-eaten volumes. The result is this work. Belonging as the author evidently does to what has been called the "savoury school" of orthodox Christians, his selections agree with his own spirit and views. He has not perhaps sought the most racy, far-reaching and brilliant utterances of the old writers, but those sweet and comforting things that the Christians of his own type will relish and prize.

THE RISE AND PROGRESS OF RELIGIOUS LIFE IN ENGLAND. By SAMUEL ROWLES PATTISON. London : Jackson, Walford & Hodder.

THIS work comprises a rich store of historic information of a very valuable kind. The author looks at the history of England through the conviction, that its progress in every thing that is good in man is to be ascribed to Christianity. "The first Christianity of this country," says the author, "was communicated by an impulse of that wave which beginning its flow at Jerusalem, on the death of the proto-martyr Stephen, passed over Asia Minor, by Macedonia, into Greece; thence to Italy, Africa, Spain and Gaul; everywhere fertilizing as it flowed. It came to us colored with some few corruptions which had been thrown into its pure waters in their westward course, but still free from the baneful mixtures which Rome afterwards added to the noble current. The earliest historical relations of British Christianity, rejecting the hypotheses which would assign its origin to Apostolic preaching—or to the influence of Claudia, celebrated by the verse of Martial, and possibly the same as is referred to in the epistle to Timothy—or to Brau, the father of the patriotic British king Caractacus, appear to have been with ecclesiastical Gaul, of which Lyons and Vienne were the chief cities.

From this circumstance our historians have deduced the pedigree of British Christian doctrine and discipline from Antioch rather than from Rome, and this conclusion is supported by Neander and by Lappenbury as well as by our own writers." We could write much on this work, for though small in bulk, it is fraught with suggestions. It traces the very life's blood of English history, as it runs through the veins of ages.

MEMORABLE EVENTS IN THE LIFE OF A LONDON PHYSICIAN. In Three Parts. London: Virtue Brothers.

"The members of the profession," says the author of this book, "of the present day are all at sixes and sevens. Whether in opinion or in practice, there is nothing but doubt and disagreement prevailing in their ranks. Allopathy, Homceopathy, Hydropathy, Chrono-thermalism! Thirty years ago you never heard these words. Physicians, surgeons, and apothecaries thirty years ago, all squared their measures by a common creed. In theory, as in practice, one and all held a community of tenet, seemingly as unchanging and unchangeable as the laws of the Medes and Persians. According to the whole profession then, and—if the truth be told—according to many of them still, the root of every disease is 'inflammation.'" This short extract suggests to the reader what to expect in the pages of this work. The writer's strictures upon orthodox physicians and practitioners are such as to shake the confidence of the public both in their science and in their skill. It would be well if the indolent, and the morbid, those who are looking at their tongues and feeling their pulses because they have nothing else to do, and who are, therefore, constantly calling in the doctors to their house, would read this work. It would scatter their delusions, keep them away from medicine, make them healthier people, and save their pockets. The book is full of valuable information, and thoroughly interesting.

DIVINE COMPASSION. By JAMES CULROSS, A.M. London: Nisbet & Co.

The object of this work is to show the mercy of God to man, by Christ's treatment of the sinners who appealed to Him. The woman of Samaria, the man born blind, little children, the rich young man, Peter, and the dying thief, are some of the examples he selects. The idea of the book is a happy one, and is impressively wrought out.

THE TEMPTATION OF CHRIST. Newly Translated, Explained, Illustrated, and Applied. By REV. A. B. GROSBART, First U. P. Church, Kinross. London: Nisbet & Co.

MR. GROSBART is a quaint and curious author, one who well exemplifies the maxim, "Reading maketh a full man." Nothing in prose or verse

of any school of divinity, seems to have escaped him. We cannot enter into the points which invite remark in the mysterious conflict between the Prince of Light and the Prince of Darkness, between our Living Friend and our Living Foe. We have already discussed the subject, and our author refers in his volume with commendation to what we have advanced. In addition to the original matter—which contains a new translation, with Critical Remarks—the author presents us with many choice passages from writers unknown and well-known; among whom are—Hacket, Gumbleden, Leighton, Beaumont, Andrewes, Udall, Manton, Taylor, Trapp, Manning, Arnold, Kingsley, Wilberforce. Nowhere in so small a compass have we met with so valuable and copious a collection of extracts, all of which bear on the elucidation of the subject. Among the topics which will not command universal acceptance, is where Mr. G. gravely recommends ministers to discard Jay, Simeon, and to read Shakespeare by way of preparation for the pulpit. His estimate of recent editions of the Greek Testament is amusingly graphic. The one by Webster and Wilkinson is the only one which pleases him, as having no pretentiousness, no dogmatism, and superior to any for ripe scholarship, spiritual insight, suggestiveness, truthfulness; a judgment this, on which we have more than once pronounced. Dean Alford is described as perpetually disappointing and inexact, betraying great want of deliberation and thoroughness of scholarship. Dr. Wordsworth is said to be full of patriotic lore and nonsense, dexterous in evading difficulties, raising enormous buttresses of quotations to keep up rotten beams. Our readers would do well to procure this remarkable work.

CRISIS OF BEING; Six Lectures to Young Men on Religious Decision.

By the REV. DAVID THOMAS, D.D., Stockwell. Also, the **PROGRESS OF BEING**, by the same author. A New Edition. London: Jackson, Walford & Hodder.

BEING so closely connected with the author of these volumes, we have not the heart to condemn them, nor the immodesty to praise them. Suffice it to say that many thousands of each have been sold. Young men in every part of the world have acknowledged the good they have derived from them; and they now appear in a new form, and at a reduced price (eighteenpence).

GOOD STORIES. No. I.—THE PEACEMAKER: A Christmas Story. No. II.—FOUR LADS AND THEIR LIVES: A Night-School Story. Selected and Edited by J. ERSKINE CLARK, M.A. London: W. Macintosh.

THESE are the first two numbers of a new serial. The stories are selected with taste and judgment; the illustrations are striking; the “getting up” unique and beautiful. The name of the Editor is a guarantee for sterling thought, catholic spirit, and literary excellence.



A HOMILY

ON

The World's Cry

Concerning the Method of being brought into Fellowship with God.

"Wherewith shall I come before the LORD, and bow myself before the high God?"—Micah vi. 6.

IN our last Homily, our attention was directed to "Man's Felt Distance from his Maker." We sought for an explanation of this feeling in three sources:—human philosophy, speculative theology, and Divine revelation. We found it in the last, and nowhere else. Here we learned that man's iniquities have produced the distressing separation between him and his Maker. It is not that God has withdrawn from us, but that we are alienated from Him by wicked works. The feeling of the distance is misery—is hell; and the vital question now to consider is, How can it be removed? How can the twain, the soul and its God, be one again? "Wherewith shall we come before the Lord?" This is another of the world's cries. A cry—deep, loud, continuous. Where can we get a satisfactory response? There are three, and only three, answers: that which has reference to the presentation of sacrifices, that which has reference to a right moral conduct, that which has reference to the intervention of Christ. Let us look a little into each of these three, and see which, if either, furnishes the solution.

First: *There is that which has reference to presentation of sacrifices.* "Shall I come before Him with burnt offerings, calves?" &c. This is the way in which heathens have sought to bridge the gulf between themselves and their Maker. Yes, and

the old Hebrew too. Millions of victims have been slain, and oceans of blood have been shed. But is this satisfactory? To say that we are to return to God through sacrifices, however costly and abundant, is not quite sufficient. In the first place it is repugnant to our reason to suppose that such sacrifices can be acceptable to the God of love and mercy. The dictates of our moral nature render it impossible for us to feel that the blood of innocent victims can be acceptable to our Maker. In the second place, it is opposed to the declarations of the Bible. "For thou desirest not sacrifice; else would I give it: thou delightest not in burnt offering." (Ps. li. 16.) "To what purpose is the multitude of your sacrifices unto me? saith the Lord:" (Isa. i. 11.) "And Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt offering." (Isa. xl. 16.) "None of them can by any means redeem his brother, nor give to God a ransom for him: for the redemption of their soul is precious, and it ceaseth for ever:" (Ps. xlix. 7, 8.) And in the third place, such sacrifices, as a fact, have never removed from man this feeling of distance from his Maker. The gulf remains as deep and broad though the cattle upon a thousand hills were offered.

Secondly: *There is that which has reference to a right moral conduct.* "He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" This is just what philosophy would say. Think the true, love the good, and do the right, and you will be accepted of your Maker—you will come back into a friendly state with Him. This is satisfactory so far as it goes; for to do the right thing, is reconciliation with Heaven. Those who live a holy life walk with God, and are happy in His fellowship. But the question is, How to come into this morally right state? And the philosophy which presents this method, has no answer to this question.

Thirdly: *There is that which has reference to the intervention of Christ.* This is the answer of the Bible. It teaches that Christ is man's way back to fellowship with his Maker. "I am the

way: no man cometh unto the Father, but by me." "Through him we both have access by one Spirit unto the Father." (Eph. ii. 18.) He is the "mediator between God and men, the man Christ Jesus." "And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled." (Col. i. 21.) "Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God." Such passages may be multiplied almost indefinitely. This is the answer of the Bible to the question.

But, now, in order to see the satisfactoriness of this answer, it may be necessary to ask the question, In what way does Christ bring man into fellowship with God? For the sake of clearness we may answer: Negatively;—First: Not by repealing any of the laws of moral obligation binding on man. Christ's intervention did not render man in the slightest degree less bound to obey every precept in Heaven's moral code. That code is as immutable as God Himself. Secondly: Not by dispensing with any of the settled conditions of spiritual culture and improvement. Christ does not make men good in any miraculous way. Observation, reflection, study, resolution, faith, practice, these are the means by which souls must ever advance. Thirdly: Not by effecting any change in the Divine mind. Christ's intention did not alter God's feelings towards man. That He quenched the wrath of God by His sufferings, is the blasphemous dream of a barbarous theology. The mission of Christ was the effect—not the cause—of God's love. Christ was its messenger and minister, not its creator. Nor did He change God's purpose. It was according to His eternal purpose that Christ came, and to work that purpose out was Christ's mission.

What, then, does He do? *He is the Reconciler.* He reconciles not God to man, but man to God. "God was in Christ, reconciling the world unto himself." When a reconciliation takes place between men at enmity, who were once friends, there is generally a mutual change to some extent; each concedes a something, until the minds meet in love, and

reach the old point of friendship. Not so with the reconciliation between man and God. The Infinite has nothing to concede. He can never change. All the concession and the change must be on man's part. It is worthy of remark, that the Greek word *καταλλαγή*, which is translated "reconciliation" in our version, never means an alteration in the two divided parties, but in one only. This is the word which the New Testament writers employ to represent the work of Christ in bringing man back into fellowship with God.

In Christ, as the reconciler or as the remover of this felt distance between man and his Maker, we discover a twofold adaptation of the most perfect kind.

I. IN HIM WE SEE A SPECIAL APPROACH OF GOD TO MAN. Though there is no change in the Divine nature or character, yet in Christ there is a change in the Divine manifestation. Instead of continuing to manifest Himself to the human soul in the forms and operations of universal nature, He in Christ comes to man in man's own nature. "God is manifest in the flesh." In man He reveals the image of His invisible self, He radiates the brightness of His own glory. In this manifestation, two great obstructions to man's union to God are removed.

First: The obstruction of *inappreciability*. God, abroad in nature, rolling the systems of immensity, beating in all forces and pulsating in all life, is so vast as to be inappreciable by man, but in the man Christ He comes within our horizon and within the compass of our faculties. He is a person; more, a *human* person; He stands before us in our nature, He looks at us with human eyes, He speaks to us in human words, He thinks our thoughts, He feels our emotions, He condescends to our necessities. Thus He comes near to us. God is nearer to humanity in the Gospel than He is in nature. He is one with it—**EMMANUEL**.

The other obstruction to the union of man to God is—

Secondly: *Guilty dread*. Was there an obstruction to this union on God's part? If so, who shall describe its nature? Some would-be theological standards speak of

it as a wrathful passion of the Divine mind which required an appeasement; some, as an immense debt contracted by a sinful world which required a dischargement; some, as a governmental difficulty in the Divine policy requiring the introduction of an elaborate expedient to obviate.* I confess my utter inability to reconcile any such theories with my fundamental ideas of the Infinite Father, with the analogy of the universe, or general tenor of the Inspired Word. At the same time, that the intervention of Christ for sinners had a bearing on the Divine procedure, I accept as a fact—a fact, however, so transcending my understanding, that I feel I must set it forth, not in my own language, but in the words of that God who alone understands it.

Our point at present, however, is the obstruction to union *on man's part*. What is it? It may be comprehended in two words. A *guilty dread*. Men, the world over, feel that they have sinned, and are liable to a terrible punishment. This sense of guilt hangs as a portentous cloud over the soul of the world. Men, by millions, often stagger with horror under its black shadow, and anxiously seek some shelter from the threatened storm. This *guilty dread* first drove man from his Maker. "I heard thy voice in the garden, and I was afraid." The soul, from the laws of its nature, flees from the object of its dread. Fear is the centrifugal force of the spirit; it drives it from its Maker. This dread of God is as universal as sin, and as deep as the heart of humanity. It accounts for all the horrid views that men have of their Maker, and for all their hostility to Him in heart and life.

Now, *how does God in Christ remove this?* He comes to man in just such a form as is adapted to expel fear, and inspire hope and trust. In what form could He come but in the form of a *man* to effect this? Would a revelation of Himself in all His *absolute* glory do it? Language which we have elsewhere used may be employed here in answer to the question. No! this, if it could be borne

* See various opinions of the Atonement, under "The Pulpit and its Handmaids," of the present Number.

by mortals, would only raise the terror to a more overwhelming degree. Would a revelation of Himself through *angelic* natures do it? Poets and painters represent angels as charming creatures. The cherub is a lovely babe; the archangel a beautiful woman. All have countenances which beam with sentiments that enchant the heart; their forms are exquisite symmetry; they travel on wings streaked with celestial lustre. But this is all imagination. This is not true to man's moral conception. An angel is a terrible object to human nature. Angels, when they have appeared to men, have always evoked the utmost terror. Men feel like Eliphaz; their flesh creep, their bones tremble, and their hair stands erect with horror. The mariner may sing of "the sweet little cherub that sits up aloft;" but were that "sweet little cherub" to show his face, no tempest that could beat on the barque would awaken more panic.

How then? The Eternal, to disarm man of this terrible fear, comes to him in man's own nature. Are you afraid of a babe? Go to Bethlehem, and see that infant-type of beauty and innocence, before whom the Magi are bowing with mysterious reverence. God is in that lovely babe, and in it He says, "It is I, be not afraid." Are you afraid of a beautiful, frank, benign, pure-minded boy? Go into the temple at Jerusalem, and see Him sitting in the midst of the doctors, hearing them speak, and asking them questions. God is in that charming boy, and through Him He says, "It is I, be not afraid." Are you afraid of a poor, but honest, amiable, and noble-minded young man? Go into the carpenter's shop at Nazareth, and see Him earning His daily bread by the sweat of His brow. God is in that right manly young man. Are you afraid of a Teacher, who, free from all assumption of superiority, scholastic stiffness, and pedantic utterance, mingles with the crowd, and utters truth the most lofty to the imagination, the most reasonable to the intellect, the most real to the conscience, the most inspiring and ennobling to the heart? Transport yourselves in thought to the mountains of Capernaum, and the shores of Galilee, and listen to Him who speaks as "never man spake." God is in

that Teacher, and through Him He says, "It is I, be not afraid." Are you afraid of a philanthropist, the most tender in heart, the most earnest in affection, the most race-wide in sympathy? Follow Jesus of Nazareth during the three years of His public life, as He goes "about doing good." Count the diseased that He heals, the hungry that He feeds, and the disconsolate that He comforts. See Him at the grave of Lazarus, giving back from the grave the beloved brother of Mary and Martha. See Him arrest the funeral procession of Nain, and restore to the broken-hearted widow her only son. See Him on the Mount of Olives raining tears on the apprehended doom of Jerusalem. See Him in Gethsemane, *suffering for others*; and on the Cross, dying as a *sacrifice* for others; and with His dying breath, praying for His murderers. God is in that great philanthropist. Thus God in Christ removes this dread that repels the soul from His presence, and inspires the hope that attracts. He, in Christ, says to the world, "Look unto me, and be ye saved, all the ends of the earth."

II. IN HIM WE SEE A SPECIAL ATTRACTION OF MAN TO GOD. This is another step. He not only comes to man, but He attracts man to Himself. He does this—

First: By awakening the *highest gratitude*. Gratitude attracts, draws the soul into loving sympathy with its benefactor. Kindness is a magnet that draws the object to its author. God in Christ displays such infinite mercy as is adapted to inspire the soul with the strongest gratitude. Where is there mercy like this? He loved us and gave Himself for us. "Ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for our sakes he became poor, that ye through his poverty might be rich."

Secondly: He does this by awakening the *highest love*. Love attracts, love draws us into the presence of its object and makes us one with it, feel as it feels, and move as it moves. God in Christ is moral beauty in its sublimest form. All conceivable virtues centre there, and radiate thence, in

infinite perfection. Holiness, as it streams directly from the Absolute One, would be too strong for our vision, would dazzle and confound us, but in Christ it comes mildly and fascinatingly, reflected through the humanities of our nature.

Thirdly: He does this by awakening the *highest hope*. Hope draws the heart to its object. He from whom we expect good, will often have much of our thoughts and sympathies. What good does the Eternal hold out to us in Christ? Victory over death; eternal life; a heaven of everlasting joys; HIMSELF.

Thus we are drawn to Him. We feel that "our fellowship is with the Father, and with his Son Jesus Christ."

The few thoughts which I have thus roughly and hastily sketched, are, I venture to hope, sufficient to show that the response of the Bible to "Man's Cry Concerning the Method of Union with God," is all that is needed, and all that can be *desired*. Through Christ, man may enjoy this *at-one-ment* with God.

A Homiletic Glance at the Acts of the Apostles.

Able expositions of the ACTS OF THE APOSTLES, describing the manners, customs, and localities described by the inspired writers; also interpreting their words, and harmonizing their formal discrepancies, are, happily, not wanting amongst us. But the eduction of its widest truths and highest suggestions is still a felt desideratum. To some attempt at the work we devote these pages. We gratefully avail ourselves of all exegetical helps within our reach; but to occupy our limited space with any lengthened archaeological, geographical, or philological remarks, would be to miss our aim; which is not to make bare the mechanical process of the study of Scripture, but to reveal its spiritual results.

SECTION NINTH.—Acts iii. 1—11.

"Now Peter and John went up together into the temple at the hour of prayer, being the ninth hour. And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple; who seeing Peter and John about to go into the temple asked an alms. And Peter, fastening his eyes upon him with John, said,

Look on us. And he gave heed unto them, expecting to receive something of them. Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk. And he took him by the right hand, and lifted him up: and immediately his feet and ankle bones received strength. And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God. And all the people saw him walking and praising God: and they knew that it was he which sat for alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened unto him. And as the lame man which was healed held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering."—Acts iii. 1—11.

SUBJECT:—*The Miracle at "The Beautiful Gate," a Fact, a Text, and an Epoch.*

THE miracle here recorded may be said to extend in its particulars and influences to the 22nd verse of the next chapter. The whole of the passage brings the miracle under our notice in three aspects:—As a *fact*, a *text*, and an *epoch*. The first eleven verses of this chapter presents it to us in the first aspect, and to this aspect we now give our attention.

I. We look at this miracle as a **FACT**. The exquisite simplicity with which it is stated, and the minute details specified, show—as plainly as anything can show—that it has nothing of the parabolic or mythical about it. It is a fact. If there be history in any literature, these verses are a piece of history. Several things here require attention.

First: *The authors of the miracle*. "Now Peter and John," &c. Who were the *instrumental* authors of the miracle? for Omnipotence was confessedly the *efficient* Agent. They were two of the apostles, who in mental character were the most dissimilar. John seems to have been calm, retiring, intuitional, living not so much in the scientific forms or historical details of truth, as in the transcendental region of its spiritual elements. Peter, on the other hand, was restless, forward, and somewhat dogmatic. Albeit, no two of the apostles seem more intimately allied. They were on the mount of transfiguration together, they prepared the last

passover, and were in the garden of Gethsemane together; they were together, also, at the sepulchre on the morning of the resurrection, and here we find them together "going up into the temple," &c. Though John knew Peter's defects and crimes, yet he seemed so to love him as to elect him as his companion. And Peter loved him in return. Chrysostom thought that Peter's question (John xxi. 21), "Lord, what shall this man do?" was prompted, not by idle curiosity as is generally supposed, but by strong affection—an affection making him anxious concerning the future of his friend. As a rule, natural diversities of mental temperament are the conditions of the closest friendship—the one would seem to be the complement of the other. The one supplements the other's deficiency, and thus dovetails into the other. Natural diversities, where there is moral purity, are social harmony.

Secondly: *The season of the miracle.* "At the hour of prayer, being the ninth hour." The hour of prayer, Lightfoot informs us, is the same in the Hebrew code. The examples of David, Daniel, Peter, as well as the authority of the Talmuds, teach us that the Jews had three hours for prayer daily: the third hour, nine o'clock in the morning; the sixth, twelve o'clock; and the ninth, three o'clock in the afternoon. These disciples of Christ did not give up the temple at once, they worshipped in the temple as they were wont. Observe—

Thirdly: *The subject of the miracle.* "And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple." In the next chapter, in the 22nd verse, we are told that he was above *forty years* old; upwards of forty years therefore he had lived a cripple. His lameness was not the result of accident or disease, or some infirmity that had come upon him after a period of physical perfection, but was a constitutional defect; he was born a cripple.

Thoughtful men have often asked the question, Why, under the government of a benevolent God, should such cases as this occur? Why should The Great One send men into the world, sometimes without the use of their limbs, cripples?

sometimes without the use of their eyes, blind? sometimes without the use of their reason, idiots?

Three facts may go a great way towards the obviation of the difficulty. (1) *That persons who come into the world in this state, being unconscious of physical perfection, feel not their condition as others.* Men who have never seen, know nothing of the blessedness of vision; men who have never had the use of their limbs, know nothing of the pleasures of healthful exercise of the limbs; men without reason, know nothing of the high delights of intellectual action. Hence persons of constitutional defect in form, organ, or limb, often display a peace of mind, and often a joy, at which others wonder. The subjects, therefore, of constitutional defects, feel not their loss as we are too prone to imagine.

Another fact which may contribute to the removal of the difficulty is—(2) *Such cases of organic imperfection serve by contrast to reveal the wonderful goodness of God.* In the material world, those parts of the earth that have been shattered by earthquakes, that lie in black desolation for the want of sun, that thunder in hideous chaos, serve to set off in more striking and soul-inspiring aspects the beauty and the order that reign everywhere but with such few exceptions. It is so with the human world in those cases of constitutional defects. A hunchback here, a blind man there, a cripple in another place, and an idiot there in the crowded walks of life, only serve to set off the goodness of God in the millions of men and women that are perfect. These are a few dark strokes which the Great Artist employs to set off the picture of the world in more striking aspects of beauty—a few of the rougher notes which the Great Musician uses to swell the chorus of universal order.

Another fact which contributes to the disposal of this difficulty is—(3) *They serve to inspire the physically perfect with gratitude to Heaven.* In the poor idiot, who stares vacantly at you, God says, “Be thankful to me for the light of reason.” In the poor blind man, groping his way in darkness, God says, “Be thankful to me for that eye that

gives you a bright world." In the poor cripple, that lies helpless by the wayside, God says to the passing crowd, "Be thankful to me for those agile limbs that carry you about." The blind, the idiotic, the crippled, the deformed, are sacrifices for the public good. They are God's homilies to the millions, demanding gratitude to Him for perfection in faculty and limb. Who can tell the spiritual good that this poor cripple accomplished, as he lay daily at the gate of the temple, observed by the hundreds that passed to and fro for worship? Observe—

Fourthly : *The scene of this miracle.* "At the gate of the temple which is called Beautiful." Some suppose this was the gate called Nicanor, which led to the court of the Gentiles, to the court of the women. Others suppose that it was the gate to the eastern entrance of the temple, commonly called Susan or Sushan ; the latter is the common and the more probable supposition. Josephus says, "Of the gates, nine of them were everywhere overlaid with gold and silver ; likewise the posts and the lintels. But one, without the temple, made of Corinthian brass, did much exceed in glory those that were overlaid with gold and silver." At this gate began the inner temple, as distinguished by Josephus from the outer temple ; this being the most frequented gate of the temple, and in the vicinity of Solomon's porch, the cripple was placed there as the best position for appealing for charity to the passing crowd.

His position there implies on behalf of himself and those who carried him to that spot—(1) *That his condition was such as had a claim upon the charity of others.* So it verily was. Such cases as his demand our compassion and our aid. They are means which God has appointed for the practical development of our benevolence. (2) *That the exercises of piety are favorable to the display of benevolence.* Why was he carried to the gate of the temple? Not merely because of the multitudes that passed to and fro ; other positions, such as the public streets and commercial thoroughfares, might have been selected, were this the only reason. He felt, undoubtedly, that the men who approached God in

worship, were, above all, men disposed to help his suffering children. Piety is the fountain of philanthropy. Indeed, there is no true love for man that does not spring from love to God. If a man loves the Infinite Father, he is sure to show sympathy with His suffering children. Observe—

Fifthly : *The method of the miracle.* Observe the order.

(1) Peter arrested his attention. "Peter, fastening his eyes upon him with John, said, Look on us." It would seem that Peter and John both fastened their eyes on this man—threw their glance right into his. The eye, when it is the organ of a great living thought, is a mighty organ. A divine electricity often streams through it. They fastened their eyes on him, that he might fasten his eyes on them, so that a kind of spiritual contact might take place ; that they might connect him with the divine that was in them. (2) *Peter assured him of his own temporal poverty.* The poor man having had his attention arrested, expected that he should receive from them what he desired—alms ; but in this he was disappointed by the declaration of Peter, "Silver and gold have I none." As if he had said, "Money, I have none ; I am poor in this world ; but such as I have—the power that God has given me to help others—I will employ on your behalf. It is recorded that Thomas Aquinas, who was highly esteemed by Pope Innocent IV., going one day into the Pope's chamber where they were reckoning large sums of money, the Pope said to him, "You see that the Church is no longer in an age in which she can say, 'Silver and gold have I none.'" "True, holy father," said Aquinas ; "neither can she say, 'Rise up and walk.'" A Church may be secularly rich, and morally poor. A man like Peter may be without money, and yet have God with him and in him to work His will. (3) *Peter challenged his faith.* "In the name of Jesus Christ of Nazareth rise up and walk." They wrought their miracle in the name of Jesus of Nazareth. The apostolic miracles were all performed in the name of Christ, according to His own command and promise. (Mark xvi. 17, 18 ; John xiv. 12 ; Acts ix. 34, ix. 40, x. 28, xiv. 9, xvi. 18.)

"In the name," that is, by the delegated power, "of Jesus of Nazareth." "Jesus of Nazareth," an allusion to the contempt with which that name was popularly regarded. "Rise up and walk." The man might have said, "You have mocked me ; I cannot move a limb, I have never walked a step." Peter's command implied that a *faith* and *volition* were required on the part of the cripple. (4) *Peter took him by the right hand and lifted him up.* "In this, as in many of our Saviour's miracles," says a modern expositor, "the healing word was attended by an outward touch or gesture serving to connect the miraculous effect with the person by whom it was produced. (Matt. viii. 15, ix. 25, xiv. 31, xx. 34.) Such was the order or method, with which the miracle was wrought. The simple and minute account of the successive steps, gives to the whole narrative a living reality. Observe—

Sixthly : *The indubitableness of the miracle.* Immediately his feet and ankle bones received strength. "And he, leaping up, stood, and walked, and entered with them into the temple, walking, and leaping, and praising God." (1) *Look at the effect upon the man himself.* The poor cripple who had never used his limbs for forty years, "stood, and walked, and entered with them into the temple, walking, and leaping, and praising God." Though the cure was well-nigh instantaneous, yet there is a great gradation observed. First, strength came into "his feet and ankle bones ;" then he leaped up ; then stood ; then walked ; then entered the temple. The man's frame bounded with new energy ; his soul was flooded with divine joy and praise ; and his limbs were agile and blithe, expressing these emotions. Who can describe, nay—who can imagine—the man's emotions, &c. ? (2) *Look at the effect upon the people.* "All the people saw him walking and praising God." The miracle was *public*. It was not wrought in a corner ; it was almost in the height of day, and before the eye of the multitude. The subject of the miracle was well-known. "They knew that it was he which sat for alms at the Beautiful gate of the temple." Many had seen him lie there, year after year, a helpless cripple at the gate. The

people, therefore, were "filled with wonder and amazement." They were struck with astonishment. "All the people ran together unto them in the porch that is called Solomon's, greatly wondering." The whole neighbourhood felt the shock; Jerusalem was awe-struck.

The use that Peter makes of this miracle as a Text, will appear in the next paragraph.

(*To be continued.*)

Germs of Thought.

SUBJECT:—*A Call to the Utmost Expansiveness in Religious Sympathy.*

"For all things are your's; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are your's; and ye are Christ's; and Christ is God's."—1 Cor. iii. 21—23.

Analysis of Homily the Six Hundred and Forty-ninth.

THE Church has not always treated its ministers rightly. Even in apostolic times, there were those professing to be disciples of Christ who would extol one minister to the depreciation of others. In the Church at Corinth, there were those who were of Paul, and those who were of Apollos. The attendants on a Christian ministry may be divided into two classes.

First: *Those who esteem the doctrine because of the teacher.* There are not a few in all congregations who accept doctrines simply because of the strong sympathies they have with the preacher. They become so strangely fascinated with the preacher, that they will accept the most crude, as profound; the most blasphemous, as sacred. Paul seems to have had those in his eye, when he wrote this chapter. He alludes to men in the Church at Corinth, who had been taken more for the teachers than with their doctrines. There were some there

who admired the philosophic reasoning of one preacher ; and others, the brilliant eloquence of another. This is a mistake, as bad as it is prevalent. The man who accepts a doctrine because of the teacher, sins against truth, and degrades his own nature. The other class of attendants on a Christian ministry, are—

Secondly : *Those who esteem the teacher because of his doctrines.* A man who preaches to them, they feel is estimable only as he embodies and propounds the true doctrines of the Gospel. However commanding his eloquence, beautiful his imagery, cogent his reasoning, or graceful his actions, if he is not the organ of the Divine in doctrine, he is to them as “sounding brass, or a tinkling cymbal.” The impropriety of glorying in teachers, rather than in their doctrines, is strikingly illustrated by three things in the text.

I. THE UNIVERSE IS FOR THE CHURCH. “All things are yours.” “All things”—not some things. And Paul proceeds to catalogue some of the “all things.”

First : *The ministry is for the Church.* “Whether Paul, or Apollos.” There is no agency on earth more valuable than the Christian ministry. In every way it serves man—intellectually, socially, materially. But its grand aim is to restore the human spirit to the knowledge, the image, and fellowship of its God. Now this ministry, in all its varieties, is the property of the Church. Why, then, should it glory in any one form ? Let those who like Paul, take Paul, and be thankful, and not find fault with those who regard Apollos as the most effective preacher. Pitting one minister against another is unworthy the Christian character.

Secondly : *The world is for the Church.* By the world we mean the earth with all its beauties and blessings. In the sense of *legal* possession, the world of course is not the property of Christians, nor is it the property of others. For he who claims the largest numbers of acres, has but a handbreadth compared with its numerous islands and vast continents. Yet in the highest sense it is the property of

the Christian. He feels an intense sympathy, a oneness, with God who created it; he rejoices in it as the workmanship of a Father's hands, as the expression of a Father's heart, the revelation of a Father's wisdom and power. Spiritually he appropriates the world to himself, he gathers up its truths, he cherishes its impressions, he drinks in its Divine Spirit.

Thirdly : *Life is the property of the Church.* "Or life." There are certain conditions in which we find men on this earth, in which they cannot be said to live. There are some for example chained in their cell under the sentence of death; they have forfeited their life—their life is not theirs—it belongs to the avenging justice of their country. There are others whose limbs and faculties are so paralyzed they can neither speak nor move. Life is not theirs. Morally, sinful man is this criminal; he is under the sentence of death—he is a paralytic—he is dead in trespasses and in sin; his life is not his. But life is the Christian's. His sentence of death is removed; his sins are pardoned, and he has a right to life again. His moral infirmities are healed, and all his faculties and powers are alive unto God. He has everlasting life; he is enjoying the right of life, he is prosecuting the mission of life, he is answering the grand purpose of life.

Fourthly : *Death is the property of the Church.* "Or death." What is death? Who shall define it? Who shall penetrate its meaning? The word has unfathomable depths of the wonderful and the terrible. But it is for the Christian: it is his. It delivers him from the imperfections of the present state; it frees him from all that is incompatible with his peace, his safety, and his advancement; it introduces him into the scenes, the services, the society of a blessed immortality. It is his. It is the last step in the pilgrimage, the last storm in the voyage, the last blow in the conflict.

Fifthly : *General events are the property of the Church.* "Things present, or things to come." An expression this, including all the circumstances of existence. "Things present," whatever their character—painful or pleasant—are ours. "Things to come." What things are those! What

things come to us in a day. But we are to live for ages without end. What things, therefore, are to come. Yet all these things are for us if we are genuine disciples of Christ.

Now, if all these things are for the Church, why should any of its members give themselves up to any one particular ministry to the disparagement of others? Why should they tie their faith to the teachings, or centre their sympathies in the person of any one man? If they are Christ's, all ministries are theirs: that not only of Paul, Cephas, and Apollos, but of universal events and agents.

Another thing which illustrates the impropriety of Christians glorying in particular teachers, rather than in their doctrines, is—

II. THE CHURCH IS FOR THE REDEEMER. "Ye are Christ's." There are two very different senses in which Christian men are Christ's. They are His—

First: *By His relationship to them.* He is the Creator of all. "By him were all things created, visible and invisible," &c. He is the Mediator of all. He tasted death for all men. To every man it is said, "Ye are not your own; for ye are bought with a price," &c. Christian men are His—

Secondly: *By their pledge to Him.* They have pledged themselves to Him as their moral Leader. They have vowed unqualified obedience to His teaching. They have determined to know nothing amongst men. One is their master, even Christ. If they have thus consecrated themselves to Him as their Great Teacher, how absurd to glory in subordinate and fallible teachers. Why live under the rays of the rush-light, when you can bask under the beams of the sun? Follow a Plato in philosophy, a Solon in law, a Demosthenes in eloquence, a Bacon in sciences; but no one but Christ in religion. Value your Calvins, your Luthers, your Wesleys for what they are worth; but disclaim them as leaders. Fight not under their flag, wear not their name. Your Captain is Jesus, your banner the Cross, your name Christian.

Another thing which illustrates the impropriety of

Christians glorying in particular teachers, rather than in their doctrines is—

III. THE REDEEMER IS FOR GOD. "And Christ is God's." Jesus, as a Mediator, is the Messenger and Servant of the Eternal.

First: *Christ is God's Revealer.* He is the Word of God, (*Logos*). "No man hath seen God at any time; the only begotten of the Father, he hath declared him." (1) He reveals Him in creation. God's creative plan was wrought out by the hand of Christ; He, as the builder of the universe, revealed the mind of the infinite Architect. (2) He reveals Him in His personal ministry. He was the Image of the invisible God. He was the brightness of His Father's glory. His whole life here was a revelation of the Eternal, and amongst His last words on earth He said, "I have declared unto them thy name," &c.

Secondly: *Christ is God's Servant.* He came here to work out God's great plan of saving mercy. "What the law could not do, in that it was weak through the flesh," &c.

Christ is God's *Revealer* and *Servant* in a sense in which no other being in the universe is, and therefore to Him men should give their undivided attention.

Learn from this subject—First: *The infinite worth of Christianity.* It gives "*all things*" to its true disciples. None of the "*all things*" specified here, are *possessed* by those who are not His genuine disciples. The *ministry* is not theirs. If they attend preaching, they are mere instruments in the hands of the preacher; they are carried away by the emotions of the hour. They do not possess the ministry, the ministry possesses them. The *world* is not theirs, however large a portion of it they claim legally. No portion of it is theirs, they are its. The *world* uses them as its tools. *Life* is not theirs: it is forfeited to justice; it is paralyzed by disease. They have no true enjoyment in it. *Death* is not theirs, they are its. Through fear of it, they are all their lifetime subject to bondage. *Things present and things*

to come are not theirs; they are the mere creatures of circumstances. It is Christianity alone that makes all these things man's. It attunes the soul to the influences of God, as the Æolian harp is attuned to the winds; and every passing breeze in its history strikes out in music the anthem, "The Lord is my portion, saith my soul." Learn—Secondly : *The contemptibleness of religious sectarianism.* How wretchedly mean and base does sectarianism appear in the light of this subject. The men who glory in their own theological peculiarities, ecclesiastical sect, and religious teachers, have never felt the grandeur contained in the text, that the universe is for the Church, the Church is for Christ, and that Christ is for God.

Brothers, One is our Master, even Christ. He is our Leader in things Divine. Let us test the doctrine of other teachers by His utterances. Let us learn of Him. Take the truth as it comes warm and fresh from His lips. His truth is for all. As the sun sheds his rays on all without distinction, as the flowers unfold beauty to every eye, as the winds breathe music to every ear, as the circling seasons pour in periodic order Heaven's blessings on all, so Christ's words are for all who have ears to hear.



SUBJECT :—*The Natural illustrative of the Spiritual.*

"The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth : so is every one that is born of the Spirit."—John iii. 8.

Analysis of Homily the Six Hundred and Fiftieth.

I. That the action of the Spirit, like the action of the wind, is BEYOND ALL HUMAN CONTROL. "The wind bloweth where it listeth." The wind is produced by, and moves in accordance with, certain laws which the Creator has ordained, and which His continual Providence keeps in exercise; it is, therefore, constantly under His immediate guidance, obedient to His command, and subject to His control. "He causeth His wind to blow." (Psalm cxlvii. 18.) "Stormy wind fulfilling His word." (Psalm cxlviii. 8.) The influence or action of the Spirit is

likewise under Divine guidance and restraint, and is subject to the volitions of the Divine will ; " All these worketh that one and the self-same Spirit, dividing to every man severally as he will." (1 Cor. xii. 11.) But the action of the Spirit, and the action of the wind, while they are alike under Divine government, they are alike beyond human control. When they, obedient to God's will, are inactive, human power cannot evoke their exercise ; or when that will causes their operation, human might cannot influence them in their course. We often speak of the freedom of the wind, whether in the summer's zephyr or the winter's storm ; in either case it is reckless alike of our approval or dismay, our interest or our will. We are ignorant of the exact moment the storm rises or ceases. It gushes as from mountain caves, sounds among the hills, rushes down the valleys, sweeps across the plain and over the raging sea. The angel of the storm looses the steeds of the tempest, and away they bound as though intoxicated with liberty, careering in the wildness of unbridled freedom. We have no power over the tempest either to raise or quell it. It may uproot the forest trees, shatter the cotter's home, and threaten destruction to the drifting barque ; and who of us can stay it in its course, or curb its reckless wrath ? It laughs to scorn the impotency of the human voice, and the weakness of human might. On, on it speeds, even though a prince command, or nations rise to oppose. Even so the action of the Spirit is free, and beyond the range of human control ; for the will and power to which it is subject is superhuman and Divine. Spiritual influences for good, move where, when, and how God pleases. They may gently operate on the heart of childhood, to draw the early affection to the Source of holy love ; or they may come in the awakening and startling influences felt in riper years. They may be heard in the whisperings of the still, small voice ; or in the thunder-tones which arouse the spiritually dead. They may come in the gentle breathing, as on Lydia's heart ; or, as at Pentecost, in the sound as of a rushing, mighty wind. But however they come, we know

their source is God, and that He sent them, and directed them whither they should go. We cannot coerce the Divine will ; and except God willed it, no effort on our part, nor the united effort of all the world, could cause a breath to breathe, or a solitary influence to be felt ; but God—who is “no respecter of persons,” and is infinite in His knowledge, supreme in His wisdom, and boundless in His love—cannot err, He does “all things well.” In the world of matter there is nothing which of itself is capable of causing or resisting motion ; but in the world of mind, we discern a power which is capable of causing or resisting within a certain sphere, and that is the faculty of the will, which will is never violated by any Divine decree. Rather, in the Divine government, God treats men as moral beings, within whose reach He has placed two powers, viz., *the power of prayer*, and *the power of resistance*.

The power of prayer. It is our blessed privilege, because of the mercy of God in Christ, to approach the throne of grace as suppliants, and there to express our wants, confident that whatsoever we ask agreeably to His will, in the name of Jesus, believing, we shall receive. As the seaman may pray for favorable winds, so we may pray for spiritual influences, encouraged by the assurance that “He is willing to give the Holy Spirit to them that ask him.” Seeing that God sitteth in the circle of the heavens, it is not for us to command, but humbly and reverently, as helpless and dependent beings, to fall at His feet, to breathe out our desires, to plead the promises, and to him who asks aright, God will speak the word and send forth the power. Thus, while human power is in itself perfect weakness, it becomes mighty, in that it has access to Him who presideth and “ruleth over all.”

The power of resistance. It is possible for the human will to be in antagonism to the Divine, even as it was amongst those to whom it was said, “Ye do always resist the Holy Ghost ; as your fathers did, so do ye.” It is possible for a seaman, when the favorable wind springs up, to neglect the

opportunity, to leave the sails in their foldings, and the anchors resting in their security; instead of calling all hands to work, to raise the anchors, to spread the sails, and to direct the prow. So it is possible for souls to neglect the "acceptable time," and "the day of salvation;" over whom the Saviour weeps, "How oft would I, but ye would not!" Let us beware of resisting the gracious strivings, of "quenching the Spirit" but; "work out our salvation with fear and trembling, for it is God who worketh in us, to will and to do of his own good pleasure," and the spirit of God brooding over our hearts, shall cause the "new creation" to emerge from the chaos of disordered nature, and giving all the glory to Jehovah we shall say, "Of his own will begat he us, with the word of truth."

II. The action of the Spirit, like the action of the wind, is MANIFEST TO HUMAN SENSIBILITY. "Thou hearest the sound thereof." There may be much that is hidden and obscured, connected with the action of both the wind and the Spirit, yet this much we do know concerning them—they manifest themselves; they give such evidence of their existence as precludes the probability of ignorance, or doubt, for at least one of our senses bears witness to their presence: *we hear the wind and we feel the Spirit*. He, who is the subject of spiritual influences, especially in the work of regeneration, will be as truly assured of their operation, as he who hears will be of the presence of the wind when the breezes sweep and play around him; and the one case is just as the other. *The wind manifests itself*. The sailor on the ocean in a storm is aware of it: he hears it as it comes breathing from across the sea, stirring the waves, rocking his vessel, whistling among the cordage, and filling and swelling the sails; he knows when it increases in violence, for he hears it rushing along with greater fury, and he cannot be mistaken in its hoarse, sad moaning, as it sweeps on its strong wings over the foaming sea. Seated in our quiet home, we know when the storm rages, for it thunders down the aisles of forest trees, rattles

the window panes, sighs in the crevices, and, as each gust rushes past, we thank God for a shelter and a home. "Thou hearest the sound thereof." "So is every one that is born of the Spirit." The fact of regeneration is not one of mere speculation, and no one need be in doubt as to whether or not it has passed upon him ; it always gives the highest and most satisfactory proofs of its existence, even that deep consciousness, that heartfelt experience, which cannot deceive. On this matter, metaphysical enquiries will be instituted in vain, and the mere student will wander in labyrinthine bewilderment, while the subject of this change will rest in the satisfaction of that undoubted evidence which his heart knows, for the operations of God's Spirit are always felt. Spirits can hold converse with spirits without any material vehicle of thought, and can immediately act and re-act upon one another ; else what communion could the spirits of the departed enjoy ? Can anything be too hard for the Great Spirit, which proceedeth from the Father and the Son. He can directly influence the heart and reach the soul ; He sends forth His power and the spiritual world feels the influence ; His breath Divine breathes over the world of mind, and it stirs the conscience, alarms the fear, excites the hope, and awakens the love. As the wind acts on the Æolian harp, and evokes its symphonies, awaking music from its strings, so the celestial breath moves across the soul, and the chords of the heart vibrate to its influence. He who is "born of the Spirit" must be conscious of it. The heavenly aspirations which move his soul—the Divine smile which kindles the affections of his heart—the unruffled peace which dwells within his breast—the holy love which fills every capacity of his higher nature—all bear evidence to the change. He knows he has passed from death unto life, for the pulsations of that new and Divine life are felt within ; he knows he has emerged from the darkness into the light, for his rejoicing soul rises on upborne wing towards the true light, and basks in its unsullied beams. He may be unable to satisfy sceptical inquirers, and fail to tell them how the

influences came, when he felt the first stirring in his heart, or the exact method of operation ; he may be utterly unable to philosophize on spiritual influences, yet he is not confounded ; with the consciousness of inward experience he quails not before even the phalanx of scepticism, but can look to Him who knows the heart, and say, "Thou knowest all things, thou knowest that I love thee ;" and his answer to the inquiring world is—"This one thing I know, that, Whereas I was blind, now I see." "I know, because He has manifested Himself to me, as He does not unto the world." "I know that my Redeemer liveth :"—"I know that old things have passed away, and all things have become new." This is not a solitary experience, but that of every individual believer ; this rule knows no exception, and admits of no change—"For so is *every one* that is born of the Spirit."

III. The action of the Spirit, like the action of the wind, is ABOVE HUMAN COMPREHENSION. The human mind being finite, its capacity of comprehension is limited to a contracted range. So, that, though there is much that we may bring to the bar of human reason for adjudication, yet there is much more which it cannot understand, there are intricacies which its keenest discernment cannot unravel, and problems which it cannot solve. There is a circle within which reason rules, but beyond which lies the domain of mystery, stretching away in a distance which it cannot penetrate, into heights which it cannot reach, and depths which it cannot sound. As we meditate on the Spirit's influence, we must feel that we approach the mysterious—yet, we are not, on that account, to reject or despise spiritual influences altogether, for there are mysteries connected with other things, the existence of which the most sceptical dare not deny. Who can explain the action of the unchained and inconstant wind ? We may hear its rushings, and see its effects—but who can tell whence it came, from what place it sprung, and where its source may be found ? Did it start from beside the river, or from beyond the sea ? Did it issue from the forest, from among the hills,

or from the mountain cave? What was the exact point from which it started on its journey? Canst thou tell? Or knowest thou its route; canst thou enumerate the flowers it may kiss, the seas it may cross, the lands it may visit, or the skies it may sweep? When will it breathe with gentle cadence, or swell with tempestuous wrath—when will it whirl in eddies, or rush in fitful gusts, or continuous storm? Canst thou tell? or knowest thou its destined end, the goal where its race will finish, the barrier which it cannot pass, the boundary line which marks its limits, the exact spot to where it may go, but where it must curb its fury, and go no farther? Canst thou tell? Human understanding stands appalled in presence of such questions as these. Reason, however enlightened, cannot explore the wonders of

“That strange, mysterious thing we call
The breeze, the air, the wind;
We call it so, but know no more,
’Tis mystery, like the mind.”

Thou “canst not tell whence it cometh, or whither it goeth.” Even “so is every one that is born of the Spirit.” We cannot tell when the Spirit’s influences may come, or how they may come, or when the deepest impressions may be made upon the soul. We know not through what channel they may come to us, or how they may pass from us to others. We cannot explain their operation in the process of regeneration; *that* takes place in the world of mind, and we are unable to philosophize concerning it, for we stand on the verge of mystery, and the eye of reason is too dull to pierce the vista and discern the subtle workings. Infidelity may smile when we speak of such influences of God’s Spirit on the human soul, and inquire, How can spirit act on spirit so as to produce such strange results? How can One unseen, without any mediation, so move upon the heart as to effect such a wonderful transformation? How does God create a soul anew, and transform it into His own image? And we must confess we do not know, and cannot tell. But we may retort, and ask him to explain

the action of the wind, its source and destination,—the means by which its influence on the soil produces certain agricultural benefits, or how it purifies the atmosphere of poisonous vapour and foul exhalations; and if he cannot understand or explain these, should he be incredulous because he cannot explain how the beneficial effects are produced by the breath Divine on the desert of the soul, or how it is purified and imbued with eternal life? If he understood not natural things, how shall he understand spiritual things? or, as the Saviour said to Nicodemus, “If I have told you earthly things and ye believe not, how shall ye believe if I tell you of heavenly things.”

That Saviour has ascended on high that he may send down the promised Comforter; and he has promised “to pour out of His Spirit upon all flesh.” It becomes us, as needy creatures, to be diligent in the use of the means, and, like the praying, believing, waiting ones at Pentecost—should we sincerely supplicate, and patiently wait, with unwavering confidence and earnest exhortation, and the answer will come—*it must come*. There may be no sound, or visible sign; but the breath celestial will be felt upon the soul, and the fire of Divine love will kindle in the heart.

WILLIAM A. BLAKE.

Biblical Criticism.

THE CODEX SINAITICUS:—*Various Readings.*

THIS Codex abounds with certain modes of spelling which depart from the familiar orthographic standard. For instance, *ε* is used for *αι*, *αι* for *ε*, *ι* for *ει*, *ει* for *ι*, *υ* for *οι*, and sometimes there is an interchange of *υ* and *η*, *ου* and *ω*, and *ο* and *ω*. The Codex generally has *υ* before a consonant, in the third person singular of verbs in *ε*, and in the dative plural of substantives and adjectives in *ι*. Also, *σ* is retained in *ουως* before a consonant. There is a like looseness with regard to grammatical inflexion. For instance, the accusative of nouns

increasing in the genitive often ends in *αν* instead of *α*. The second person plural of the second aorist sometimes ends in *ατε*, and sometimes in *αται*. Sometimes the first singular of the second aorist middle ends in *αμην*, the third in *ατο*, the first person plural active in *αμεν*, and the participle in *αμενος*. The third person plural has *αν* often for *ον*, and in the perfect for *ασι*. The imperative second aorist has *ατω* for *ετω*. The augment is used for the reduplication in the perfect, and there is a general looseness in the use of the augment. Verbs in *εω* are used instead of *αω*, and in *αω* instead of *εω*; *ουκ* and *ουχ* are irregularly interchanged. In *λαμβάνω* and its compounds, the *μ* is always retained before the *ψ*. There are other similar instances of deviation from the usual grammatical forms, which are not so easily classified.

To give the reader some notion of the appearance of the text, we subjoin one verse which has some of these characteristics, Matt. xv. 13 :—

ὁ δε αποκριθις ειπεν πασα φυτια ἡν ουκ εφυτευσεν ὁ πατηρ μου ἰ ουρανιος εκριζωθησετε.

The most ancient manuscripts of the New Testament resemble the Codex Sinaiticus in this respect; so that it is justly to be regarded as an evidence in favor of the very high antiquity of the manuscript in question. In later manuscripts, the inflexion has been gradually made to approximate and conform to a more correct usage. We do not, of course, reckon these merely orthographical and grammatical deviations as Various Readings; but shall now proceed to catalogue many of those which may really be regarded as such. To include every one would be practically impossible in our limits; we shall therefore confine ourselves to those which are most important. Some of them have been anticipated by the critical texts of Lachmann and Tischendorf, before the discovery of the present Codex; and where this is the case, the highest probability of genuineness may be considered to attach to such readings. We shall distribute them under the heads of *Addition*, *Omission* and *Substitution*, beginning with the Gospel according to Matthew.

ADDITIONS.

Matt. vii. 29.—*αὐτῶν* after *γραμματεῖς*. So also Lachmann, Tischendorf, and Tregelles.

Matt. viii. 7.—*ακολουθει μοι* before *εγω*.

Matt. viii. 9.—*τασσομενος* after *εξουσιαν*. So also Lachmann.

Matt. viii. 13.—At the end of the verse this is added, *και υποστρεψας ο εκατονταρχος εις τον οικον αυτου εν αυτῇ τῇ ὥρᾳ εὔρεν τον παιδα ὑγιαινοντα*.

Matt. ix. 35.—At the end of the verse is added, *και ηκολουθησεν αυτῷ*.

Matt. x. 12.—At the end, *λεγοντες ειρηνη τῷ οικῷ τουτῷ*.

Matt. xiv. 29.—After *ελθεῖν*, *ἦλθεν ουν*.

Matt. xxiii. 4.—*μεγαλα*, before *βαρεα*.

Matt. xxiv. 10.—*εις θλιψιν*, after *παραδωσουσιν*.

Matt. xxiv. 36.—*ουδε ο υιος*, before *ει μη*.

Matt. xxviii. 12.—*εποιησαν' και*, between *συμβουλιον* and *λαβοντες*.

OMISSIONS.

Matt. v. 22.—*εικῇ* omitted. So also Lachmann and Tischendorf.

Matt. v. 44.—*ευλογεῖτε τους καταρωμενους ὑμᾶς, καλῶς ποιεῖτε τους μισοῦντας ὑμᾶς*. So also Lachmann, Tischendorf, and Tregelles.

Matt. v. 44.—*επηρεαζοντων ὑμᾶς και*. So also Lachmann, Tischendorf, and Tregelles.

Matt. vi. 4, 6, 18.—The words *εν τῷ φανερῷ* are wanting in all these verses. So also with Lachmann, Tischendorf, and Tregelles.

Matt. vi. 13.—The words at the end of the Lord's Prayer, *οτι σου εστιν ἡ βασιλεια και ἡ δυναμις και ἡ δοξα εις τους αιῶνας, αμην*, are wanting. So also with Lachmann, Tischendorf, and Tregelles.

Matt. viii. 29.—*Ιησοῦ*. So also Lachmann, Tischendorf, and Tregelles.

Matt. ix. 13.—*εις μετανοιαν*. So also Lachmann, Tischendorf, and Tregelles.

Matt. xii. 35.—*τῆς καρδίας*. So also Lachmann, Tischendorf, and Tregelles.

Matt. xiv. 30.—*ισχυρον*. The Vatican has this word, *but not by the original scribe*. It is also wanting in an important cursive manuscript, a collation of which was published by Tregelles in 1857.

Matt. xv. 14.—*τυφλῶν*.

Matt. xvi. 2.—From *οψίας* in this verse, to the end of the verse following, is wanting.

Matt. xvi. 20.—*Ἰησοῦς* before *ὁ Χριστός* is absent. So also with Lachmann, Tischendorf, and Tregelles. (See list of *Substitutions*.)

Matt. xvii. 11.—*πρώτον*. So also Lachmann, Tischendorf, and Tregelles.

Matt. xvii. 21.—*τοῦτο δὲ το γένος οὐκ ἐκπορεύεται, εἰ μὴ ἐν προσευχῇ καὶ νηστειᾷ*. All this was left out by the original scribe, but was supplied by a corrector of about the seventh century. Only, instead of *ἐκπορεύεται*, he writes *εκβάλλεται*.

Matt. xviii. 11.—*ἦλθε γὰρ ὁ υἱὸς τοῦ ἀνθρώπου σῶσαι τὸ ἀπολώλος*. This verse is omitted also in the editions of Lachmann, Tischendorf, and Tregelles.

Matt. xx. 7.—*καὶ ὁ ἐὰν ᾗ δίκαιον ληψέσθε*. So with Lachmann, Tischendorf, and Tregelles.

Matt. xx. 16.—*πολλοὶ γὰρ εἰσι κλητοὶ, ὀλίγοι δὲ ἐκλεκτοὶ*.

Matt. xx. 22.—*καὶ τὸ βαπτισμα ὃ ἐγὼ βαπτίζομαι, βαπτισθῆναι*. So also Lachmann, Tischendorf, and Tregelles.

Matt. xx. 23.—*καὶ τὸ βαπτισμα ὃ ἐγὼ βαπτίζομαι, βυπτισθῆσθε*. So also Lachmann, Tischendorf, and Tregelles.

Matt. xxiii. 4.—*καὶ δυσβαστακτα*.

Matt. xxiii. 8.—*ὁ Χριστός*. So also with Lachmann, Tischendorf, and Tregelles.

Matt. xxiii. 13.—This whole verse is omitted. So also with Lachmann, Tischendorf, and Tregelles.

Matt. xxiii. 19.—*μωροὶ καὶ*.

Matt. xxiii. 35.—*υἱὸν Βαβαχίου*. These words were omitted by the original scribe, but were inserted by one of the later revisers. This omission should be noticed in discussing the

difficulty connected with the received reading. (See Alford *in loco*.)

Matt. xxiv. 10.—*και μισησουσιν αλληλους.*

Matt. xxiv. 35.—This whole verse was omitted by the original scribe, but supplied by one of the later revisers.

Matt. xxv. 13.—*εν ᾗ ὁ υἱος τοῦ ἀνθρώπου ἐρχεται.* So Lachmann, Tischendorf, and Tregelles.

Matt. xxvi. 28.—The second *το* and *καινης*.

Matt. xxvi. 42.—*το ποτηριον.* So Lachmann, Tischendorf, and Tregelles.

Matt. xxvi. 60.—The second *ονχ* *ἔδρον*.

Matt. xxvii. 35.—*ἵνα πληροθῇ το ῥηθεν ὑπο τοῦ προφητου, διαμερισαντο τα ἱματια μου ἑαυτοῖς, και επι τον ἱματισμον μου εβαλον κληρον.* So Lachmann, Tischendorf, and Tregelles.

Matt. xxvii. 56.—*Μαρια ἡ Μαγδαληνη και.* This was omitted by the original scribes, but inserted by one of the later revisers.

Matt. xxvii. 64.—*νυκτος.* So also Lachmann, Tischendorf, and Tregelles.

Matt. xxviii. 2.—*απο τῆς θυρας.* So Lachmann, Tischendorf, and Tregelles.

Matt. xxviii. 9.—*ὥς δε.επορευοντο απαγγεῖλαι τοῖς μαθηταῖς αὐτοῦ.* So also Lachmann, Tischendorf, and Tregelles.

Matt. xxviii. 20.—*αμεν.*

SUBSTITUTIONS.

Matt. v. 47.—*εθνικοι το αὐτο,* for *τελῶναι οὕτω.* So also Lachmann, Tischendorf, and Tregelles.

Matt. vi. 1.—*δικαιοσυνην,* for *ελεημοσυνην.* So also Lachmann, Tischendorf and Tregelles. This *δικαιοσυνη* is a generic term including the three duties afterwards treated of; namely, *ελεημοσυνη*, *προσευχη* and *νηστεια.* (Compare v. 20.)

Matt. vii. 21.—*τα θεληματα* for *το θελημα.*

Matt. viii. 5.—*καφαρναουμ* for *καπερναουμ.* So also in iv. 13; xi. 23; xvii. 24. Lachmann, Tischendorf and Tregelles read the same in all these places.

Matt. viii. 29.—Instead of *προ καιροῦ βασανισαι ἡμᾶς*, the Codex has *ἡμᾶς ἀπολεσαι προ καιρου*.

Matt. ix. 36.—Instead of *ἐκλελυμεμοι*, we read *εσκυλμενοι*.
So also in Lachmann, Tischendorf, and Tregelles.

Matt. x. 25.—Instead of *Βεελζεβουλ*, we read *Βεεζεβουλ*.
The same in xii. 24, 27.

Matt. xi. 2.—*δια* for *δυο*. So also Lachmann, Tischendorf, and Tregelles.

Matt. xi. 19.—*εργων* for *τεκνων*. A curious variation.

Matt. xi. 23.—This verse stands thus: *και συ καφαρναουμ μη εως ουρανου ὑψωθησῃ, εως ᾗδου καταβιβασθησῃ· οτι ει εν Σοδομοις εγεννηθησαν αι δυναμις (a mis-spelling) αι γενομεναι εν σοι, εμεινεν αν μεχρι τῆς σημερον*.

Matt. xii. 6.—*μιζον* (the first syllable mis-spelt) for *μειζων*.
So also Lachmann, Tischendorf, and Tregelles.

Matt. xiii. 55.—The first scribe probably wrote *Ιωαννης* (not *Ιωσης*); then an early reviser converted it into *Ιωσηφ*, which is also the reading of Lachmann, Tischendorf, and Tregelles.

Matt. xiv. 15.—*χωρας* for *κωμας*.

Matt. xv. 5.—Instead of *και* the original scribe wrote *ουδεν εστιν*; but this is rejected by one of the earlier correctors.

Matt. xv. 39.—*Μαγαδαν* for *Μαγδαλα*. So with Lachmann, Tischendorf, and Tregelles.

Matt. xvi. 21.—*Ιησοῦς Χριστος* instead of *ὁ Ιησοῦς*. This is interesting when compared with the preceding verse. (See list of *Omissions*.)

Matt. xvii. 4.—*ποιησω* for *ποιησωμεν*. So Lachmann and Tischendorf.

Matt. xvii. 20.—*ολιγοπιστιαν* for *απιστιαν*. So Lachmann and Tregelles.

Matt. xix. 17.—Instead of *τι με λεγεις αγαθον*; *ουδεις αγαθος ει μη εις ὁ Θεος*, our Codex reads thus: *τι μη ερωτᾷς περι τοῦ αγαθοῦ*; *εις εστιν ὁ αγαθος*. So also Lachmann, Tischendorf, and Tregelles.

Matt. xix. 21.—*γενεσθε* (correctly spelt would be *γενεσθαι*) for *ειναι*.

In the 24th verse of this chapter, our Codex reads *καμηλον* as the received text ; not *καμιλον*.

Matt. xxii. 10.—*νυμφων* for *γαμος*.

Matt. xxii. 25.—*γημας* for *γαμησας*. So Lachmann, Tischendorf, and Tregelles.

Matt. xxii. 44.—*υποκατω* for *υποποδιον*.

Matt. xxiv. 42.—*ημερα* for *ωρα*. So Lachmann, Tischendorf, and Tregelles.

Matt. xxiv. 45.—*καταστησει* for *κατεστησεν*. This reading seems to give a better sense. Also, in this verse, we have *ουκας* for *θεραπειας*.

Matt. xxv. 24.—*ανθρωπος αυστηρος ει*, for *οκληρος ει ανθρωπος*.

Matt. xxvii. 4.—*οψη* for *οψει*. So also Lachmann, Tischendorf, and Tregelles.

Matt. xxvii. 10.—*εδωκα* for *εδωκαν*.

Matt. xxvii. 56.—*Μαρια η Ιωσηφ* for *Ιωσηη μητηρ*. But one of the later revisers puts *η Ιωσηη μητηρ*. Also we have in the same verse, *Μαρια η*, for the second *μητηρ*. But the same reviser agrees with the received text.

We shall return to this subject in the next number.



The Chair of Theology.

[This position we have rather been elected to by others, than arrogantly assumed of ourselves. Studious young men, in and out of orders, are adopting the custom of asking us for information and advice respecting a course of theological study, the choice of books, and the like. The thought has occurred, that it would be for their advantage, and our convenience, to throw such remarks as we are able to offer into a systematic form, once for all, that our correspondents may be referred to a standing document.]

THE necessity, especially in the present day, of clear notions concerning the mutual relations of philosophy and theology, may render a few suggestions on the subject appropriate in this place, before proceeding to the particulars of theology itself.

We believe that the proposition will bear the severest test, that the Scriptural revelation is not chiefly or considerably a philosophical doctrine, but an enlargement of the sphere of

practical life. It is true that the apostles Paul, James, and John, sometimes make statements which coincide with the results of certain schools of philosophy ; and such statements are to be found also here and there in the Old Testament. These are, undoubtedly, to be received on the authority of the writers of Scripture. Yet the main Object of revelation is a Person, namely, Christ. We have His earthly history, which is quite as affecting to the peasant as to the philosopher ; and we are instructed concerning His relation to God, whose existence is the object of an intuition of our common reason. But we are made conversant with persons, not by philosophy, but in the region of practical life. If God has spoken, and manifested Himself as a Person, philosophy can no more set aside or modify the fact, than it can practically annihilate the men and women who are around us.

The respective regions of philosophy and of practical life, are totally distinct ; and our experimental knowledge of the world is instinctively felt to be something infinitely firmer, safer, and of more importance than any speculation concerning it. We can get along very well in secular affairs without a theory of being ; and if we have such a system, it does not generally in the smallest degree alter our practical beliefs, or modify our course. Bishop Berkeley disbelieved the existence of matter, regarding the conception as groundless and absurd ; and David Hume could find no evidence of the existence, either of matter, of other men, or even of himself. Yet these two philosophers were the same in intercourse with their fellows, and in their pecuniary dealings, as men who believe not only in qualities and impressions, but also in a substratum. They believed in the fecundity of the soil, the stability of masonry, the taste of meat, the usefulness of money, and the agreeableness of company. So you may hold, if it please you, philosophical theories side by side with your practical Christian theology ; but if you confound the one with the other, or allow of mutual interference, you are in error.

Such confusion is involved in the independent adoption of some intellectual or moral principle, and applying this to the

teachings of Scripture so as to make them harmonize with it. The endeavor to reduce all Scriptural teaching under the heads of such principles, is most emphatically to be condemned, as both unscientific and unchristian. All pronouncing, further than is warranted by express Scripture statements, concerning the grand aim of God in creation, or in revelation, or in the salvation of man, is also to be carefully shunned.

Yet we are far from counselling or approving of a slavish adherence to the mere letter of Scripture. Truth, as a whole, constitutes, of course, a system. The agreement of the truth revealed, with that which we know apart from revelation, accredits, in the first instance, the revelation itself. A passage of Scripture very often contains a principle of wide comprehensiveness, and of vital ramifications. The fragments of truth which are revealed for the guidance of our lives, have, each of them, a systematic tendency. The sum of revealed truth—albeit there are apparent discrepancies which our minds cannot always reconcile—has a manifest connexion and unity. One of the most convincing proofs to a candid mind of the Divinity of the Bible is, the mutual relation of the various fragmentary revelations made in various ages, a relation which often outstrips the knowledge of the successive writers of Scripture themselves, but is evident to us who are in possession of the whole.

It may also be justly contended, that a true theory of the dictates of our reason—a theory which brings them up into clear recognition by the understanding—is almost certain to be favorable to the proper working of reason itself; and that a false theory is as certain, so far as it influences us at all, to be injurious. A certain theory of fate and necessity renders the Turks slothful. Therefore, philosophy, as the science, that is, the orderly account, of the results of intuition, will be helpful to the theologian. His original intuitions have not been impeded by an obstructive element, but rather facilitated by the co-operation of another faculty; and now that he is come to apply himself to the Scriptures, the same condition is in his favor. All this must be admitted; and it does not in the slightest degree tend to confound the two sciences.

Again, when we say that philosophy has little or no connexion with theology, we wish the important difference between philosophy and psychology to be distinctly held in view. Philosophy is the science of being, psychology an inductive science of the mental phenomena. Although ontology has no direct connexion with theology, the same cannot be said of the science of mind. Since the Scriptures, throughout, deal with mind, the better we are acquainted with mental phenomena, the better shall we be prepared to understand and to apply Scripture. Besides, it is evident that a certain theory of human nature runs through Scripture itself. It is alluded to in the Old Testament, and often in the writings of the apostle Paul. Duly to elicit and expound this, it is necessary to be acquainted with the standard teachers of the science.

Finally, since the processes whereby Scriptural doctrines are ascertained and classified are logical, it is obvious that the study of logic is preliminary to theology. One main reason why the old theology is so immeasurably superior to the new, is that the old writers were expert logicians. Their object was lawfully and clearly defined; they kept it steadily in view; and they knew and steadily followed the proper method of procedure. Hence it is that their doctrinal structures have endured all the storms of criticism, and will remain lasting monuments of the clearheadedness of the builders, when more modern and pretentious, but less substantial erections, shall one after another have crumbled to dust.

The Christian Year.

BY A CLERGYMAN.

Whitsunday.

“And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.”—Eph. iv. 30.

EVERY Sunday, brethren, in the midst of Divine Service, we stand up and make the solemn and sublime confession, “I

believe in the Holy Ghost." Like every other article of our precious Creed, this is full of the deepest and most glorious meaning. It concerns the Great Object of worship, and it concerns Him as the gracious Agent by whom the revelation of God in Christ is made effective, by whom the facts of it are unfolded and applied, our union with Christ is accomplished, and the consequences of it are carried on through all our mortal discipline, until their consummation in eternal glory. It is the Spirit who, by His presence, sanctifies the body of the Church, as formerly He consecrated the temple of the body of Christ. By His presence, the Church is diversified from the world, from any assembly brought together by the will of man. His presence in the Church characterizes the Gospel economy. As once He inspired prophets and apostles, so now the efficacy of prayers with God, the power of the Word with men, and the grace of the sacraments, are due to His operation. Let these weighty truths be fully in our minds, let these rich blessings call forth our devout thankfulness, whenever we are permitted to join in the confession, "I believe in the Holy Ghost."

The Church has held from the beginning the doctrine which an intelligent and fair inquirer would learn from Holy Scripture, that the Holy Ghost is truly and properly God, "The Lord and the Giver of Life, who proceedeth from the Father and the Son, who with the Father and the Son together is worshipped and glorified." "There are," says St. Paul, "diversities of operations, but it is the same God which worketh all in all." (1 Cor. xii. 6.) The Divine operations on the human mind, whereby it is regenerated, renewed, sanctified, and finally made perfect, are ascribed to the Spirit. To Him is ascribed also the resurrection of the dead. Blasphemy against the Holy Ghost is spoken of by our Lord as an unpardonable sin. And in the form of Baptism, the Spirit's name is joined with those of the Father and the Son. The Spirit is ever spoken of in Scripture, not as an act, but as an Agent; not as power, but as the possessor and exerciser of power; not as inspiration, or an inspiring influence, but as the Inspirer; not as comforting grace, but as the Comforter; as truly and properly a Divine Person, willing, loving and acting.

Of this Holy Spirit, St. Paul affirms, "Whereby ye are sealed unto the day of redemption." The day of redemption—that is, the time when all God's promises of blessing to us in Jesus Christ will be fulfilled. When the Israelites were in bondage in Egypt, God sent Moses to them with promises. He promised to deliver them, and to bring them into "a land flowing with milk and honey," where He would dwell among them and be their God. He then proceeded to plague Pharaoh, until consent for their departure was wrung from him. When the faithless King pursued them, God overthrew him and his host in the Red Sea. Still, though Moses in the morning sang a song of triumph on the shore, yet this was not the complete day of redemption. By and by the law was given, and the tabernacle erected and filled with the Lord's glory. Neither was this, however, the day of full redemption. But when the waters of the Jordan had divided before the sacred ark, and the walls of Jericho had fallen, and the nations of Canaan had been driven out, and the chosen people had been settled in peaceful possession of the land; then the victorious and now aged Joshua could appeal to their experience and say: "Ye know in all your hearts and in all your souls, that not one good thing hath failed of all the good things which the Lord your God spake concerning you; all are come to pass unto you, and not one thing hath failed thereof." (Josh. xxiii. 14.) That, at length, was the day of their redemption.

So, brethren, when all which God has promised to us in Christ shall have been fulfilled; when each of us that endureth to the end has vanquished the world, the flesh, and the devil; when, after daily partaking of manna from the skies, we have seen the waters of the darker Jordan divide; when, finally, the whole Church of God—some awakened from their graves at the voice of the archangel and the trump of God, others changed in the twinkling of an eye—have arisen to meet the Lord in the air, to be forever with Him; when they have heard the rapturous invitation, "Come ye blessed of my Father," and through their Lord, the conquerors of sin, death, and all evil, have with Him entered upon the eternal kingdom; then will have at last arrived the time named in the text as *the day of redemption*.

If we have in some measure escaped the bondage of sin, we are still in the wilderness of the world. Great, and rich, and many as are our mercies, our present state is not to be compared with the future we hope for. Sin is still within us, enemies surround us in the form of temptations, afflictions try, and our weak hearts by reason of difficulty are sometimes ready to despond.

“ In the waste howling wilderness,
The Church is wandering still.”

Yet as the Israelites of old were sealed as God's people, and sealed for Canaan, by rites and ceremonies of the law, so we have been sealed for Christ. As the owner marks his sheep, that he and others may know them wherever they may be wandering, so Christ set His own mark upon us in baptism; and every striving of the Spirit within, every gracious renewal, every tear of penitence, every action of faith and obedience, hath made that sacred mark clearer and brighter. “Who hath also sealed us, and given the earnest of the Spirit in our hearts.” (2 Cor. i. 22.) We are “sealed with the Holy Spirit of promise,” unto the day of redemption.

Such, brethren, is the affecting truth. Let us now come to the well-grounded exhortation. *Grieve not the Holy Spirit of God whereby ye are sealed unto the day of redemption.* This exhortation implies another truth, which may startle some of us, and which is, that *the Holy Spirit is capable of grief*, and that *it is in our power to grieve Him*. How is this? We are compelled to believe that when men sin, there is something in the Divine nature which is best represented to us by the word *grief*. It does no more dishonor to God to say that He can grieve, than to say that He can love. Indeed, it is difficult to conceive how He could love such creatures as we are, without grief proportioned to our unhappy weakness and obstinacy, grief arising from His very love to us. We can only know God by knowing ourselves. When, then, a godly and tender mother sees the son she bare, and watched over, and taught, and trained, and warned, and prayed for, running heedlessly downward as if bent on destruction, the mother cannot but grieve.

So with the Spirit. Being the Spirit of love, He grieves over the sins of men. He is the Spirit of Christ, who lamented the hardness of the Scribes and Pharisees, who wept over Jerusalem when her day of grace was gone. Brethren, we have heard of God's anger against sin, we have trembled at the sound of the *wrath to come*. Have we ever sufficiently taken His *grief* to heart? "Grieve not the Holy Spirit of God."

Our sins grieve the Spirit *because they are contrary to His nature as the Holy Spirit*. It may be profitable for us here to refer to the sins which St. Paul particularly mentions in connexion with the text, and against which he particularly cautions us. St. Paul is that one of all the writers of Holy Scripture, who, in the high mysteries of his doctrine, requires the greatest learning and stability in his readers, lest his meaning be wrested and misunderstood. How far he *has* been wrested by some, will not perhaps be fully known until the Day of Judgment. His Epistles are full of doctrinal truth. But they are also intensely practical; and all his truth he labors to connect at once with duty, to make it suggestive of godliness, justice, kindness, purity and temperance. By the former part of this Epistle to the Ephesians, if taken alone, it might have been supposed, that his main reason for writing was revelation of truth; in order that, to use his own words, "we might understand his knowledge in the mystery of Christ." Yet the last three chapters are, according to his wont, entirely filled with precepts. If we neglect these, we shall grieve the Holy Spirit of God. Let us read some of them:—"This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk. . . . Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness. But ye have not so learned Christ. . . . That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness. Wherefore putting away lying, speak every man truth with his neighbour:

for we are members one of another. Be ye angry, and sin not: let not the sun go down upon your wrath: neither give place to the devil. Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth. Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you." Observe here, that as it is the Spirit of God who helps us to put off the old man, who renews us, and after God creates the new man in righteousness and holiness, all contrary tendencies in us occasion grief to Him. Observe what a reason is given for speaking truth. "We are members one of another." That is, in the Church of Christ, wherein His Spirit dwells, making it one. Every falsehood, therefore, is an offence and grief to the Spirit, and mars the unity of the Church. Schism, which is occasioned by falsehood, is particularly grievous to the Spirit of truth, love and unity. On the same principle, our union with our brethren in one body, depends the precept against stealing. The motive for labor, "That he may have to give to him that needeth," is given in the same spirit, and is highly characteristic of Gospel morality. It is remarkable that nearly all the sins which are specified here, are offences against our neighbour. Christianity is a system of humanity as well as godliness, and the humanity is based upon the godliness. When David had committed against Uriah the greatest injuries which man can do to man—being brought to repentance, he was compelled to confess thus before God: "Against thee, thee, only have I sinned, and done this evil in thy sight." So here, these offences against our neighbour are represented as grievous to the Spirit of God, who makes human nature the object of His especial love. God's kind and tender-hearted forgiveness of us in Christ,

is set forth as the grand reason why we should be kind, tender-hearted, and forgiving towards one another.

Again, brethren, observe that our sins grieve the Spirit, not only because they are contrary to His nature, but by reason of *our ingratitude*. He is ever striving with us for our salvation. He has on His side done all hitherto that has been necessary to secure it, and He is ready to do the rest. It was by this "Eternal Spirit that Christ offered Himself without spot to God." The same Spirit inspired the messengers by whom the word was at first delivered. This Spirit is still present in the midst of the Church, and still strives to instruct us and lead us in the right way. To resist Him, then, is great and horrible ingratitude, from which may God preserve us !

Our sins grieve the Spirit by *their folly, by their tendency to ruin us*. It is His aim to save us. If we thwart Him, we shall have ourselves to thank for our destruction. All His suggestions tend the other way. *Turn ye, turn ye from your evil way ; for why will ye die ?* His pleasure is our salvation, and our destruction grieves Him in proportion. If then, by your sins, you perish, it will be your own doing. You will have perversely resisted the Spirit's long-suffering love. How awful are the words of St. Stephen : *Ye do always resist the Holy Ghost*. It will be no insignificant ingredient in the sufferings of the lost, to remember the strivings of the patient Spirit while their trial lasted ; that for their own obstinacy, they died not in the Lord, but their worthless carcasses fell in the wilderness ; that their stubbornness provoked at last the wrathful oath, *They shall not enter into my rest* ; and that their ruin itself grieved the Spirit, even when in judgment He departed from them, leaving them to perish.

Beware, then, of grieving the Spirit, *on account of the heinousness of the crime*. Well may we tremble at the thought of the awful power we hold ; at the possibility, to say the least, that we have already misused it, and have disturbed with grief the Holy Spirit of God ! If we have any reverence for

God, any sense of His sacred Majesty, any dread of incurring most fearful guilt—O brethren ! let us be on our guard for the future.

Grieve not the Spirit, *because He is the Spirit of love*. Have we not all felt that the conduct of the prodigal son in the parable was not more foolish than it was mean and selfish ? He thought not of the dishonor he put on his parent, when he prematurely claimed his *portion of goods*, nor of the grief his vices would occasion when he was *wasting his substance in riotous living*. He was seeking only his own gratification. Now, if an earthly father grieves over his lost child, how much more the Heavenly ! Much greater than the mean selfishness of the prodigal son is ours, when we grieve the holy and loving Spirit of God, *whereby we are sealed unto the day of redemption*.

Grieve Him not, *lest He depart from you*. The Israelites in the wilderness *rebelled and vexed God's Holy Spirit : therefore He was turned to be their enemy, and He fought against them*. (Is. lxiii. 10.) If He should finally depart—all the resources of His long-suffering, exhausted by our resistance, and His yearning to save changed to indignation—far worse will be our condition, and more tremendous our punishment, than if He had never abode with us at all, than if our brows had never felt the washing of His font, nor our foreheads received His mark. O let us listen to God's most kind but awful warning ! *To-day, if ye will hear His voice, harden not your hearts ; as in the provocation, and as in the day of temptation in the wilderness ; when your fathers tempted me, proved me, and saw my works. Forty years long was I grieved with this generation and said ; It is a people that do err in their hearts, for they have not known my ways ; unto whom I swear in my wrath, that they should not enter into my rest.*

“Wherefore if any man thinketh he standeth, let him take heed lest he fall.” “Let us pass the time of our sojourning here in fear,” “giving all diligence to make our calling and election sure.”

Once more, brethren, I beseech you by God's inestimable love in the sending of His Son, “for the Lord Jesus Christ's

sake, *for the love of the Spirit*," and by your own eternal well-being—by the wisest, the most sacred and the tenderest reasons which can influence the human being, that you grieve not the Holy Spirit, *whereby ye are sealed unto the day of redemption. But who can tell how oft he offendeth?* Watchfulness is needful—watchfulness of ourselves, to repress every vain and wicked movement; watchfulness against temptation, lest the enemy enter at some unguarded post; watchfulness of the Spirit, that we may be ready for His every suggestion, wait upon Him with lowly dependence, open our hearts to His influence, follow His leading, and "stir up the gift of God which is in us." (2 Tim. i. 6).

It is a cheering and joyful thought, that if the Spirit is grieved by our sin, He is likewise pleased by our obedience. As the sculptor sees with delight feature after feature, limb after limb, rising into shape, in significance and beauty, under the skilful chisel, so the Spirit rejoices over His works with a Divine joy. When they were finished, He pronounced them *very good*. The work of the Creator Spirit on our mind, will, and affections, is nobler than the other, and the renewed man rejoices Him more. As a father rejoices over the success, honor, and happiness of his dear son, so the Spirit will rejoice over every soul He brings to "glory, honor, and immortality." When Bezaleel and Aholiab in the desert, with the skill which God had given them, had accomplished the work of the tabernacle, according to God's commandment and the pattern which was showed in the mount, Moses blessed them in the name of God. Their work was pleasing in His sight; He approved of it as a dwelling, and His glory filled the tabernacle. So when the temple of the Church, which, under the Spirit's inspiration and direction, is now a-building in secret, shall at last be uncovered, God's glory shall take up therein an everlasting abode, and the Spirit will rejoice in His work. May we, brethren, share in the gladness of that day! May it be ours thus to please the Spirit! May His seal, Christ's mark upon us, never be effaced; but, being carefully guarded, become ever more evident unto the day of redemption!

"So when at last our weary days
Are well-nigh wasted here,
And we can trace Thy wond'rous ways
In distance calm and clear,

"When in Thy love, and Israel's sin,
We read our story true,
We may not—all too late—begin
To wish our hopes were new;

"Long-loved, long-tried, long-spared as they,
Unlike in this alone,
That, by Thy grace, our hearts shall stay
For evermore Thine own."

The Preacher's Finger-Post.

STRENGTH AND STILLNESS.

"Their strength is to sit still."—
Isa. xxx. 7.

THE context reveals two things. First: *A great national danger.* The Jewish people now stood in terror of having their country invaded, and their city destroyed by Sennacherib the king of Assyria. It was an hour of terrible anxiety to the nation. The national firmament was black with threatening clouds. Secondly: *A great national sin.* To meet the danger, to ward off the threatened blow, instead of looking for help to the God of nations, they sought for an alliance with Egypt. They trusted to an arm of flesh, rather than in the Almighty God. Isaiah,

the holy prophet, is missioned to lift his earnest protest against this iniquity. "Woe to the rebellious children," &c. And in the text he tells them wherein their strength lay. It was in *sitting still*, calmly relying on the promises of God.

Wherein is the truth of the statement, that man's strength is in *sitting still*? or, rather, what is meant by *sitting still*? We answer at once, that it is not the *stillness* of INDOLENCE. Indolence is weakness—is ruin. Physical indolence, is physical ruin; intellectual indolence, is intellectual ruin; moral indolence, is moral ruin. Activity is the condition of strength. Industry is essential to progress in all that is great and

happy. What, then, is the stillness? *It is the stillness of unbounded trust in God.*

I. STILLNESS OF CONFIDENCE IN RELATION TO GOD'S REDEMPITIVE PROVISION IS "STRENGTH." The busying ourselves in efforts to commend ourselves to the Divine favor, to secure our acceptance with our Maker, is weakness. The provision for this has been made. The sacrifice of Christ is all-sufficient. By *one* sacrifice He has perfected for ever them that are sanctified. Be still, in relation to this, and feel that here you have nothing to do.

II. STILLNESS OF CONFIDENCE IN RELATION TO YOUR FUTURE HISTORY IS "STRENGTH." Do not busy yourselves about what will occur to you or your children in the future. Leave your future to the management of that paternal Providence, which clothes the lilies of the field, and feeds the fowls of heaven. "Take no thought for the morrow," &c. Sit still in relation to the future, and sing, "The Lord is my shepherd, I shall not want," &c.

III. STILLNESS OF CONFIDENCE IN RELATION TO PRESENT PROVIDENTIAL TRIALS IS "STRENGTH." The Israelites, with piled mountains on each

side of them, the sea rolling before them, and Pharaoh and his host approaching them, were exhorted by their leader to "stand still, and see the salvation of the Lord." Peter slept between two soldiers; and Paul said, "none of these things move me."

ELIJAH: THOUGHTS ON LIFE.

"And he arose, and did eat and drink, and went in the strength of that meat forty days and forty nights unto Horeb the mount of God."—1 Kings xix. 8.

THE context presents Elijah to us in three aspects. (1) In the greatest despondency. Alarmed at the threat of Jezebel, he goes into the wilderness, and there, sinking into the utmost dejection of spirit, he sits down under a juniper tree and entreats the Almighty to take away his life (verse 4). Here is one of the most towering spirits in the lowest valley of despondency, one of the most daring natures cowering with the profoundest dread. To what reactions of soul are we subject while here! Great natures are liable to terrible rebounds. Here we have Elijah (2) Twice fed by a celestial messenger (verses 5—7). Angels are ministers to the good. "He will give

his angels charge concerning thee," &c. Here we have Elijah (3) Miraculously sustained. "He went in the strength of that meat forty days and forty nights," &c.

This incident suggests three things.

I. AN UNDESIRABLE POSSIBILITY IN HUMAN LIFE. The fact that a man lived forty days and forty nights without food, certainly impresses us with the possibility of his being kept in existence without food for ever. The possibility is obvious. But such a state would clearly be very *undesirable*. Were men to continue here without food, a *disastrous inactivity* would ensue. Want of food keeps the world in action, keeps the limbs and faculties of men going. What would life be without action? a weak and worthless thing.

This incident suggests—

II. THE SUPPORTING ELEMENT OF ALL LIFE. What is it that kept Elijah alive without food? The Will of God, nothing else; and this is that which supports all created existences every moment. "Man cannot live by bread alone." God's *will* can starve men with bread and sustain them without it. It is He, not material substances, not food, that sustains life. He

may do it with means, or without means, according to His pleasure. Let us not trust in means or secondary causes, but in Him who is the "Fountain of Life."

This incident suggests—

III. THE DIVINE CARE OF A GODLY LIFE. Elijah, notwithstanding his imperfections, was a true man, and a faithful servant of the Most High; and his Great Master watches over him, takes care of him in the wilderness. That God takes care of His people *individually* is (1) Accordant with reason. (2) Taught by Scripture. (3) Attested by the experience of the good.

THE GOSPEL: ITS PREACHERS, HEARERS, AND REJECTORS.

"O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you."—Gal. iii. 1.

This text presents three subjects for thought.

I. THE WORK OF GOSPEL MINISTERS. What is their work? To present Christ crucified to men. "Christ crucified," or the "Cross of Christ," are phrases which, in Paul's writings, stand for the whole Gospel of God. Hence, he says, "We preach Christ

crucified." And again, "I am determined to know nothing among you, save Christ and him crucified." And again, "God forbid that I should glory, save in the cross of our Lord Jesus Christ." Why should this subject be graphically presented before the eyes of men? First: *It is the subject essential to rouse the religious thoughts of men.* Religious thought is essential to salvation. There is no subject within the whole range of human knowledge that can rouse this rightly, but the Crucifixion of Christ. With this subject Peter startled the minds of thousands, on the day of Pentecost. The *extra-ordinariness* of the subject and the *relative* importance of the subject, give it a soul-rousing force. Secondly: *It is a subject essential to generate religious feelings in man.* It awakens (1) Deep penitence for sin. (2) Supreme concern for the soul. (3) A solemn dread of wrong. Thirdly: *It is a subject essential to meet the religious wants of men.* Man wants (1) Forgiveness of sin. (2) Purity of soul. The cross of Christ provides these. This text presents—

II. THE DUTY OF GOSPEL HEARERS. What is their duty? "To obey the truth." The truth is preached not for mere speculation, or polemic dis-

cussion, but to be *obeyed*. (1) Its provisions are to be accepted as the only means of salvation. (2) Its doctrines are to be accepted as the infallible test of all truth. (3) Its precepts are to be followed as the sovereign rule of all action. We are to *obey* the truth, follow it whithersoever it may lead: to poverty, persecution, martyrdom, &c. This text presents—

III. THE FOLLY OF GOSPEL REJECTORS. "O foolish Galatians, who hath bewitched you," &c. First: *The folly of rejecting the Gospel is most infatuated.* "Who hath bewitched you?" The word translated "bewitched," here means, to enchant, to fascinate, to delude by magical charms, &c. The folly was not the mere native stupidity of the individual mind, but it was to a great extent the result of the deluding influence exerted on than by some wicked spirits. "Who hath bewitched you?" Who hath made you such fools as to reject the highest good? It is suggested—Secondly: *That the folly of rejecting the Gospel is most lamentable.* "O foolish Galatians." There was a wail of sad emotion in these words, "O foolish Galatians!" The great apostle knew the terrible consequences involved in the rejection of the Gospel.

SATAN, PETER, AND CHRIST.

"And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: But I have prayed for thee, that thy faith fail not."—Luke xxii. 31, 32.

WE shall look at this remarkable statement of Christ as presenting the good man to us in two aspects.

I. AS THE OBJECT OF SATANIC DESIRE. "Satan hath desired to have you." "*Hath desired.*" The verb means, "hath required you." There is, perhaps, an allusion to Job's temptation. (Job ii. 6.) Still, as *requiring* implies *desire*, we may hold to the word in our remarks. Observe—First: *Satan is the subject of desire.* He is not a being of mere intellect, he has heart, and in his heart there are desires. His desires are *malevolent* and *insatiable*. Observe—Secondly: *Satan's desire has respect to individual men.* "*You.*" The pronoun is plural, and refers not merely to Peter, but to all the disciples. He does not overlook the individual in the millions; he is concerned with each spirit; he has a desire concerning each. Observe—Thirdly: *Satan's desire has respect to individual men who have become the disciples of Christ.* Satan desired to have them—Christ's disciples—as his *servants* and his

victims. He is more busy, perhaps, with the good here, than he is with the evil. His object is to thwart the purposes of mercy in relation to them, and to bring them back into his own dark empire. This statement of Christ presents the good man to us—

II. AS THE OBJECT OF CHRIST'S CARE. "Simon, Simon, behold, Satan hath desired to have you," &c. Observe—First: *Christ knows the heart of Satan.* He knew the particular desire of the arch enemy. Christ knows the devil thoroughly—knows his every thought and feeling, sounds the deepest depths of his nature, knows his history from beginning to end. Observe—Secondly: *Christ warns his people against Satan.* He does this now with Peter. He knew Satan's desire and He makes Peter acquainted with it. He knows the devil's intent, and He sounds the note of warning. To be forewarned is to be forearmed. Observe—Thirdly: *Christ invokes Heaven to thwart Satan.* "I have prayed for thee." For thee, Peter, especially. Christ's intercession is against the devil. What does He pray for? Not that the devil may be annihilated; not against his *sifting Peter as wheat*; testing him well; but that the faith of His people fail not.

The language implies—(1) That the effort of His people is required for the resistance of the devil. He is their enemy, and they must fight him. Moral battles cannot be fought for us. (2) That faith is essential to successful resistance. “Thy faith fail not.” Faith in the true, the right, the Divine, in God Himself. Faith is the power. (3) That the sufficiency of this faith requires the assistance of God. Hence Christ prays that Peter’s faith fail not. Observe—Fourthly : *Christ sets His disciples to work against Satan.* “When thou art converted, strengthen thy brethren.”

GOD’S VOICE TO HUMANITY.

“Prepare to meet thy God, O Israel.”—Amos iv. 12.

SINCE the fall of man in Eden, God’s voice has been heard calling after man to turn from his evil ways and live. His voice was addressed to Adam, to the antediluvians, and oftentimes to the chosen people, the Israelites; and the words of the text were addressed to them. But at present we use the words to indicate God’s voice to humanity. We infer—

I. THAT THERE IS A PERIOD TO DAWN UPON MANKIND WHEN THEY SHALL COME TO A PARTICULAR CONTACT WITH

God. “To meet thy God.” When we survey the works of nature, we come to a close contact with God. He is the Author of nature. When we ponder the mysterious system of providence, we meet God. He is the ruler of that great and complicate system. And when we read the Bible, the ideas of the Infinite, our spirits come in contact with the Living One of Israel—the Fountain of all life and joy. But the text leads us on to a period when humanity shall face Him, and stand before His tribunal. This period—First : *Is certain.* Nature teaches the fact. Nature moves on gradually towards her destiny. The universe, with all its wonders and beauty, is marching on towards dissolution. Conscience indicates the same truth; but revelation verifies the fact. “For we must all appear before the judgment seat of Christ.” “God has appointed a day in which He will judge the world.” This period—Secondly : *Is uncertain as to its time.* God has not revealed the time of His coming. No finite being has been privileged with the knowledge of the exact period of His coming. He will come as the thief in the night—suddenly, unexpectedly, and with glory ineffable. This period—Thirdly : *Is the great-*

est of all periods of importance. Then the actions of life will be brought to the test ; then the moral character of all men will be seen in the light of eternity ; then the destiny of humanity will be determined ; then a separation will take place between the righteous and the unrighteous, and this separation will place the righteous in a state of honor, the unrighteous in a state of utter degradation. The righteous will be happy, his union with Christ will raise him to honor and glory ; whilst the unrighteous will be banished from His sight, and go to everlasting punishment.

II. THAT THIS PERIOD WHICH IS TO DAWN UPON MANKIND REQUIRES PREPARATION ON MAN'S PART. "Prepare to meet thy God, O Israel." This fact teaches—First: *That man in his natural state is not in a condition fit to meet God.* Man is sinful ; God is holy. Sin has unfitted man for a personal communion with God. Secondly: *That man is in a state of possibility to prepare.* God's commands always imply possibility. There is a hope for man's restoration. The death of Christ has removed the obstacles which were in man's way to return to God, and those which were in God's way to

show mercy to the sinner. The salvation of humanity is possible. Thirdly: *That man's agency is necessary to his preparation.* Man must use the means given him by God for his preparation. God has done for man what he could not do for himself ; but what he could do, God has left him to do it. Man must cultivate his moral nature, train his faculties, and apply the means of sanctification.

III. THAT GOD FEELS DEEP INTEREST IN THE WORLD'S PREPARATION. "Prepare to meet thy God." God desires the salvation of the world. "As I live, saith the Lord God, I have no pleasure in the death of the wicked ; but that the wicked turn from his way and live." (Ezek. xxxiii. 11.) He wills that the world may be saved. First: *From what He has done for humanity.* He has formed a plan to redeem man, through the death of His Son. Secondly: *From what He is doing in man.* He reveals His Son in us. He is working in us through His Spirit. Thirdly: *From what He has promised to do for us in future,* namely, to glorify us, and raise us to everlasting enjoyment.

May we give due attention to His voice ! Attention to God's voice will secure our everlasting happiness.
Llandilo. J. O. GRIFFITHS.

The Pulpit and its Handmaids.

CONFLICTING THEORIES OF THE ATONEMENT.

When a truth of religion which was evidently designed to be the centre and support of our spiritual life, the daily bread of our souls, is yet found to be, to really earnest and devout persons, rather a source of perplexity, and is tacitly laid aside as something which it is painful to think of—it may well excite the inquiry whether we have indeed got hold of the truth which was meant for us, or not rather of some misconception of it. It is this state of things which has led thoughtful Christian teachers in our own day to examine afresh the doctrine of the Atonement.

That "Christ died for our sins according to the Scriptures," is everywhere assumed as a fact throughout the New Testament. To quote passages in proof of it would be idle, since the whole fabric of the Gospel rests upon it; but if we look for answers to the questions which men have since raised as to *why* He thus died?—in what *sense*? and though we may find materials from which a connected theory may be formed, we shall not find any distinct and orderly development of that theory in the Apostolic writings. Systematic divinity has been a growth, as it was a want, of aftertimes.

The theory of Atonement, which had possession of the Church at the time of the Reformation, and which, with some modifications, has prevailed ever since, was that of *substitution*. Christ was viewed as the *substitute* of the sinner, enduring *in his stead* the punishment due to him, and without the exaction of which it was held God could not be just in pardoning him. This theory, carried out to its

results, involved the doctrine of *redemption of the elect only*. The theory, as modified in later times and by modern writers, avoids the harshness of saying, as the older Calvinists did, that Christ actually suffered the punishment due to the sinner, *including the wrath of God*, and is content with saying that He suffered what, considering the infinite dignity of the sufferer, was *sufficient* to justify God in extending pardon to man. But both theories are alike in this, that they view the essence of the Atonement to consist in the endurance of *penal sufferings*, and also that they alike regard the work as complete, irrespective of any participation on the part of the sinner.

Against both these theories there have arisen of late years many murmurs of the understanding and heart. There has been an "offence of the cross," which did not spring from pride, from worldliness, or, as has been sometimes imputed to it, from slight views of sin.

The removal of this "offence" has been attempted by a *third* view; that which makes the essence of the atonement to consist not in the *endurance of penal sufferings*, but in the *perfect exhibition of self-sacrificing love in that endurance*, this being accepted by God as a compensation for man's sin. This view was adopted by the present writer, at a time when light first began to emerge from the darkness which had till then overhung the subject, and it is this which is enunciated in a tale published some years ago.* But this view, though having much to commend it as an escape from the earlier theories, is

* "The Youth and Womanhood of Helen Tyrel."

by no means commensurate with the language of Scripture, and falls far short of the depth of the subject.

There is another view which may be taken.

If we carefully study the Epistles of St. Paul, we shall see that the great idea which pervades his mind when speaking of redemption, is that of Christ as the Head of Humanity—of the Church indeed most prominently—but of the Church as the first-fruits of Humanity. Thus he speaks of Christ as the “last Adam” (1 Cor. xv. 45), as being the “Head of the body, the Church, the beginning, the first-born from the dead,” &c. (Col. i. 18). And being the Head of Humanity, He also represents it. By the obedience of one, many are made righteous. What He does is predicated of His members also (Rom. v. 19). They die with Him (Rom. vi. 3–11; 2 Cor. xiv. 15). They are raised with Him (2 Cor. xv. 12–20). They sit with Him in heavenly places (Ephes. ii. 6). They are created in Him unto good works. In short, they are in Him. Seeing then this close connexion between the redeemed and Christ, a connexion not arbitrary and technical, but grounded on His relation to humanity, as the Son of Man, the *true, perfect man*, we are surely justified in looking upon Christ as having acted in the work of redemption as man’s *Representative*. Being true and perfect man, our Brother according to the flesh, He came by His Father’s will to recover His lost brethren. He came into this world “in the likeness of sinful flesh,” lived a human life, gained a human experience, and then with a perfect knowledge of what man is, what his sin was, what his capacity for good is, what are his trials and temptations; with a perfect knowledge also of His Father, of His claims, of His justice, the greatness

of His love, and His desire for the salvation of the fallen—having thus been made “perfect,” fitted for His work, He stood up to make reconciliation for the sins of the people.

And now we have to see what the nature of that reconciliation was—what was the *essence* of the atonement offered. To judge rightly of this, we must recollect to *whom* it was to be offered. To a *Father*—not simply to a governor or sovereign, intent chiefly upon the security of his dominion and the vindication of his law—but to a *Father* who could be fully satisfied by nothing but the reclaiming of His children from their revolt, and their full reinstatement in their inheritance.

Now let us consider what is the first and most important element in moral restoration. Is it not a frank and full confession of sin? It is true that the deepest repentance cannot undo the past: yet it does undo it in the *heart* and *will* of the offender. Do we not feel that this is a more true reparation of evil than any punishment—that it is the only thing which even approaches to the healing of the soul? And does not God recognise this? “And David said unto Nathan, ‘I have sinned against the Lord;’ and Nathan said unto David, ‘The Lord also hath put away thy sin: thou shalt not die.’” “The sacrifices of God are a broken spirit; a broken and contrite heart, O God, Thou wilt not despise.” “Father, I have sinned against heaven and before Thee.”—“Bring forth the best robe and put it on him.”

But it may be said that repentance does not always prevent our suffering the consequences of our sin, as may be seen in David’s case. No; it does not; and a humble submission to such chastisement as is appointed for us, is at once a test and expression of true repentance.

Mr. Campbell, in his deeply-interesting work on the "Nature of the Atonement,"* thus writes respecting the worth of repentance:—

"That due repentance for sin, could such repentance indeed be, would expiate guilt, there is a strong testimony in the human heart, and so the first attempt at peace with God is an attempt at repentance—which attempt, indeed, becomes less and less hopeful, the longer, and the more earnestly and honestly it is persevered in,—but this, not because it comes to be felt that a true repentance would be rejected even if attained, but because its attainment is despaired of,—all attempts at it being found, when taken to the Divine light, and honestly judged in the sight of God, to be mere selfish attempts at something that promises safety,—not evil, indeed, in so far as they are instinctive efforts of self-preservation, but having nothing in them of the nature of a true repentance, or a godly sorrow for sin, or pure condemnation of it because of its own evil; nothing, in short, that is a judging sin, and a confessing it in true sympathy with the Divine judgment upon it. So that the words of Whitfield come to be deeply sympathized in,—'our repentance needeth to be repented of, and our very tears washed in the blood of Christ.'"—(p. 143.)

But Christ being perfectly "holy, harmless, and separate from sinners," and yet, bearing them on His heart as their Elder Brother, comes before His Father to confess their guilt, with a sense of it which only perfect holiness can give, and yet with a love and compassion, a hope and trust for them which nothing but Divine Love could feel; acknowledging the justice of

* "The Nature of the Atonement and its Relation to the Remission of Sins and Eternal Life," by JOHN McLEOD CAMPBELL. Macmillan, 1856.

God's wrath against sin, taking voluntarily a share of the suffering due to sinful humanity, obedient unto death, even the death of the cross; bearing their sins in His own body on the cross, and thus making, in the name of His brethren and on their behalf, a full reparation for the dishonor done to God.

"It was not in us," says Mr. Campbell, "so to confess our own sins; neither was there in us such knowledge of the heart of the Father. But if another could in this act for us,—if there might be a mediator, an intercessor—one at once sufficiently one with us, and yet sufficiently separated from our sin to feel in sinless humanity what our sinful humanity—could it in sinlessness look back on its sins—would feel of godly condemnation of them and sorrow for them, so confessing them before God;—one coming sufficiently near to our need of mercy to be able to plead for mercy for us according to that need, and at the same time, so abiding in the bosom of the Father, and in the light of His love and secret of His heart, as in interceding for us to take full and perfect advantage of all that is *there* that is on our side, and wills our salvation;—if the Son of God has, in the power of love, come into the capacity of such mediation in taking our nature and becoming our brother, and in that same power of love has been contented to suffer all that such mediation accomplished in suffering flesh implied"—[of which, as is elsewhere explained, the 'tasting death,' as the wages of sin, was a part]—"is not the suitableness and the acceptableness of the sacrifice of Christ, when His soul was made an offering for sin, what we can understand?"—(pp. 147, 148.)

Thus then we have arrived at the idea, that the essence of the atonement consisted in our Lord's

expiatory confession of sin on our behalf and in our name, His death being not a penalty endured as a substitute, but the perfected expression of such confession.

But the idea of a *Representative* implies the concurrence of those represented. An ambassador who represents his country pledges the concurrence and assent of that country to the measures he agrees upon. And thus Christ, representing the redeemed, pledged them to concur in the acknowledgment of guilt then made, the death to sin there realized, the sacrifice of self there offered up.

"What is thus offered on our behalf, is so offered by the Son, and so accepted by the Father, entirely with the prospective purpose that it is to be reproduced in us. The expiatory confession of sins which we have been contemplating, is to be shared in by ourselves; to accept it on our behalf, was to accept it as that mind in relation to sin in the fellowship of which we are to come to God."—CAMPBELL, p. 176.

And each one who comes to God through Christ is thus of one mind with Him. "Know ye not," says St. Paul, "that so many of us as were baptized unto Jesus Christ, were baptized into His death?"—pledged to a reproduction in heart and life of the truths embodied in that act, and to a continual offering up of those spiritual sacrifices which are acceptable unto God as the carrying on of the one great sacrifice of Christ—the yielding themselves unto God as those that are alive from the dead. Thus the work begun on the cross will only be fully accomplished in our *final redemption*, at once *complete in itself* like the Incarnation, and *incomplete* till the restitution of all things.

This reproduction of the mind of Christ in the redeemed is the special work of the Holy Spirit,

who takes of the things of Christ and reveals them to us, leading us to see all things in the light in which Christ saw them, to condemn sin wherever it exists, and most of all in ourselves, to trust in God as a Father, and to love our fellow-men as brethren. On this part of the subject Mr. Campbell writes:—

"These elements of our Lord's consciousness, as the rays of the light of the life that was in Him, have that relation to us and to our state, that, shining in us in faith, they necessarily reproduce themselves in us—that is, according to the measure of our faith; man and God, sin and holiness, becoming to us in the light of Christ, what that light reveals them to be, and the confession of sin and the choice of holiness, self-despair, and trust in God, springing up in us; a confession of sin in unison with Christ's confession of our sins, a trust in God quickened by the faith of His trust in the Father on our behalf, and laying hold on that in the Father's heart on which His intercession laid hold. The atonement thus, through faith, reproduces its own elements in us, we being raised to the fellowship of that to which Christ descended in working out our salvation. 'We are crucified with Christ' in actual consciousness, as we were in the death of Christ for us in the counsel and grace of the Father. 'Nevertheless we live; yet not we, but Christ liveth in us.'"—(pp. 320, 321.)

Nor did Christ's representation of us close with the work of expiation. He represents us still in heaven as our great High Priest, offering up that sacrifice of righteousness, that giving to God what is His own, to which the sacrifice of atonement was the fitting introduction.

In this also we must respond to Him, and thus our Church teaches

us, having had communion with the Lord in the offering of His Body and Blood, to "offer and present ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice" to our Father in heaven.

We may venture to say in conclusion, that whatever may be the measure of our insight into these great truths, and its clearness will vary in minds of different texture, and in different stages of religious development, we practically understand the atonement just so far

as it brings us to God—to a true repentance for sin—a yielding up of ourselves to Christ as our Lord and Saviour—a joyful recognition of God as our Father, and a return of our spirits to their true home in Him.

Wär Christus tausendmal zu Bethlehem geboren,
Und nicht in Dir, Du bist doch ewiglich verloren.

(Were Christ a thousand times in Bethlehem born,
And not in thee: thy lot were still forlorn.)

The Author of 'Brampton Rectory.'

Theological Notes and Queries.

OPEN COUNCIL.

[The utmost freedom of honest thought is permitted in this department. The reader must therefore use his own discriminating faculties, and the Editor must be allowed to claim freedom from responsibility.]

THE SIN UNTO DEATH.

REPLICANT. In answer to QUERIST No. 14, p. 236. "The sin not unto death," may designate any but that which is "unto death." According to most interpreters, the latter is a sin which is accompanied with hardness, impenitence, malice, obstinacy, and incorrigibility. Although, strictly speaking, nothing is impossible to Almighty grace, yet the malice of the sinner may present such an obstacle to the Divine mercy as is morally insurmountable. Pardon is promised to repentance; but, in the case supposed, there is no repentance. The sin against the Holy Ghost is blasphemy against the Holy Ghost; and there is much in common between that sin and a sin which has the character contemplated here. We do not think that the 18th verse is to be taken with mathematical strictness. It expresses the general truth, that sin is contrary to the new and better nature of the regenerate man; and that this life within, if justly dealt with, is sufficient to resist the assaults of evil.

THE FUTURE DWELLING OF THE BLESSED.

REPLICANT. In answer to QUERIST No. 15, p. 236. Wherever that abode may be, it will owe its character to the work of Christ, and thus may be said to have been "prepared" by Him.

THE PROBATION OF ANGELS.

REPLICANT. In answer to QUERIST No. 16, p. 236. We do not know that Scripture teaches aught, expressly, concerning the probation of angels; neither do we think that St. Jude, if he had not meant angels, would have mentioned them.

HOPE CONCERNING THE DEAD.

REPLICANT. In answer to QUERIST No. 17, p. 236. Nothing, of course, would more frightfully enhance the pain of bereavement, than the belief that the lost one had perished for ever. Whether the hope be well-grounded or not, survivors naturally shrink from any other thought than that their departed friend is in peace.

THE USE OF MIRACLES.

REPLICANT. In answer to QUERIST No. 18, p. 236. In itself, the maintenance of order in universal nature is more glorious than a miracle; but it seems that the use of a miracle is dependent on the increased nearness and directness of manifestation which it involves. We cannot agree with you in attributing a vast superiority to moderns, over those in whose sight our Lord's miracles were wrought; neither can we admit that we are left without miracles in this age. Every true revolution of the moral character is a miracle, and a greater one than the change of water into wine, or even the resurrection of a corpse.

Queries to be answered.

19.—Is the circumstance of a man having—through the Divine will—spoken by inspiration, any indication whatever of his being less frail, less fallible than the rest of mankind? David, Jonah, and others were the mediums through which God's purposes were declared, and they were transgressors. After the power of working miracles had been conferred by

Christ upon the apostles, two of them sinned.—F.R.G.S.

20.—In Jude we read:—"The angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day." Can we infer from this, that the judgment day of man will also be that of fallen angels? If so, may not the hell of man be also that of the condemned angelic host?

P. H.

21.—In a "Germ of Thought" on the *Moral Battle*, by F. H., a passage occurs as follows:—"By baptism we were enlisted as soldiers of Christ, to fight under His banner, with His armor." In what sense can a "child" be clothed with spiritual armor?—JUNIOR.

22.—When Nebuchadnezzar had thrown the three men into the fiery furnace, he said, "Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God." How was the king enabled to say this, considering he was an idolater? Although he may have heard of the true God, he doubtless had never heard of Christ. Was it a special revelation to Nebuchadnezzar?—P. M. H.

Literary Notices.

[We hold it to be the duty of an Editor either to give an early notice of the books sent to him for remark, or to return them at once to the Publisher. It is unjust to praise worthless books; it is robbery to retain unnoticed ones.]

THE REVIEWER'S CANON.

In every work regard the author's end,
Since none can compass more than they intend.

THE LIFE OF OUR LORD JESUS CHRIST. Translated from the German of J. P. LANGE, D. D. Edited, with Additional Notes, by REV. MARCUS DODS, A.M. In Six Volumes. Vols. I., II., III. London: Hamilton & Co.

THE biography of Christ is not only the basis and substance of a Christian theology, but the life and light of the world. We can never

have too much of this life. Every incident connected with His history is a quickening ray for souls. We hail, therefore, every truthfully-written story of His life, every attempt to reproduce His wonderful individuality amongst men. Portraits of the Christ of theology and the Christ of Churches abound; and they are often more hideous than lovely. The Christ of the evangelist—the Christ of God—radiating with truth and overflowing with love, is what the ungodly world requires. Without disparaging such works on the subject as those of Dorner, Hase, Ewald, Andrews, Ellicott, and others, we regard Dr. Lange's as equal to the best, superior to some, and accomplishing some things which others have omitted. The immediate object of this masterly production is to meet and refute those views of the life of our Lord which a negative criticism has set into wide circulation in our own country and on the continent, and to substitute that authentic and consistent history which a thoroughly scientific criticism deduces from the evangelists. The following remarks of the author on criticism will indicate to our readers the philosophic astuteness of his intellect, and the spirit with which he prosecutes his great undertaking:—"The relation of the Gospel history to that criticism which is antagonistic to it, is already happily and ecclesiastically decided. It is, however, the task of theology to explain the same scientifically; and the author will feel happy if he shall in anywise have contributed to its accomplishment. It may here, however, be once for all remarked, that too sharp a distinction cannot be made between criticism in a Christian sense, and the anti-Christian nuisance which now assumes that name. Christianity is, in its absolute trustworthiness, and infinite depth of spiritual light and vigor, identical with true criticism. Never let us attribute to a sincere and candid testing of the Gospels, and of Holy Scripture in general, the evils appertaining to criticism falsely so called. Even the most certain facts of faith are not, in the fullest sense, our own possession, till the sharpest, most vigilant, and most practised spiritual intellect has freely admitted and appropriated them. If man is to be fully blessed, his understanding—no less than his other powers—must be fully satisfied." Our readers will, of course, endeavor to possess this admirable work, of which we shall again remind them when the remaining three volumes come into our hands.

AN EXPOSITION OF THE PROPHET EZEKIEL. Delivered in several Lectures in London. By W. GREENHILL, M.A. Revised and Corrected by JAMES SHERMAN. London: James Nisbet & Co.

WE owe an apology to the enterprising publisher of this work, for not directing the attention of our readers to it long before this. Unfortunately, it got placed on the shelves of the library, and not on the editorial table, so that it was regarded rather as an old friend than as a visitor challenging our confidence.

The author of this work, though the child of past centuries, is not

forgotten. He thought thoughts that have borne his name down through ages, and made his memory fragrant to modern men. This exposition of his on Ezekiel was delivered as a long course of lectures in the City of London upwards of two hundred years ago. His plan of dealing with the book is at once scientific and modern. He seeks, by a critical examination, first to bring out the idea of the prophet; and then, by arguments and illustrations, to work that idea into the reason and conscience of his readers. His style, though much marked by the wordiness and indelicacies of his times, is often clear, singularly arresting, and impressive. This work, which at one time could not be procured under ten pounds, is now, through Mr. Nicol, offered for so many shillings.

THE PRACTICAL WORKS OF DAVID CLARKSON, B.D., Vol. I. London: James Nisbet & Co. Edinburgh; James Nicol.

THIS is another work of an old author, just issued by Mr. Nicol. Clarkson occupied a very high place amongst the divines of the Puritan school. He was a man of vigorous intellect, rich scholarship, and distinguished piety. Some of his sermons are worthy of the choicest place in homiletic literature. With some of his theological views we have no sympathy whatever; in truth they are most repugnant to our nature. That man is constitutionally a sinner, and that the anger of God rests upon him from the instant of his conception, are ideas revolting to our fundamental notions of God. Nevertheless, his works contain so much that is suited to suggest holy trains of thought and inspire devout sentiments, that we rejoice in their republication.

SERMONS PREACHED AT TRINITY CHAPEL, BRIGHTON. By the late REV. FREDERICK W. ROBERTSON, M.A. Fourth Series. London: Smith, Elder & Co.

THE Homilist was amongst the first, if not the first, of periodical reviews to call attention to the surpassing merits of Mr. Robertson as a preacher, and we are pleased to know that our readers, all over the world, have expressed their gratitude to us for giving such a recommendation of his sermons, as induced them to procure and peruse them. They are indeed wonderful productions, they read like the utterances of some supernal intelligence. In his discourses the sublimest things come to us without any labored effort; without any verbal criticism he makes the meaning flash from the text;—without any formal logic his utterances carry conviction. Without any rhetorical ornamenting, his periods charm the imagination;—without any sensationalizings, every sentence of his stirs the soul. He was one of those rare men to whom the Almighty gives the power of at once reaching and reflecting the things that God has put into His Bible, to meet the nature and the wants of man. Though the sermons in this volume are more fragmentary and

incomplete than those comprised in the preceding volumes, though they have been gathered from manuscripts never intended for publication, they undoubtedly wear the author's impress. His thoughts were not the weavings of a machine, but the efflorescence of life, and therefore were true to himself.

THE PASTOR'S VOICE. By the late REV. GEORGE JEANS, M.A. With Introduction by REV. C. J. GOODHEART, M.A. London: William Macintosh.

THIS volume contains twenty-five sermons on important theological subjects. They are thoughtful, chaste, and practically evangelic. They are decidedly superior to the ordinary run of the so-called evangelical sermons. They are more manly in thought, and catholic in spirit. Alas! they are posthumous. The Church can but ill spare such preachers as Mr. Jeans. The short preface by his widow breathes the spirit of truth, and a sigh of sorrow.

THE FAMILY OF GOD. By the Rev. EDWARD GARBETT, M.A. London: Hamilton, Adams, & Co. These are seven discourses bearing on domestic piety; they are thoughtful, intelligent, and practical. Parents will do well to procure this little volume and study it. **WHAT SAITH THE SCRIPTURE CONCERNING THE KINGDOM AND ADVENT OF CHRIST?** By W. P. LYON, B.A. London: Elliot Stock. This is a work which exposes the unscripturalness and absurdities of what is called pre-millennialism! a heresy into which some Christians of a Jewish type of thought have fallen in these days. The author conducts his argument with candor and ability. **PLEASANT HOURS WITH THE BIBLE AND ITS KEY.** London: Tract Society. We are informed that the Scripture Queries and Enigmas in this little volume have appeared in the "Sunday at Home," and, therefore, some of our readers may know something about them. For our own part, we do not think much either of the idea or its execution. **THE PEEP OF DAY.** London: Hatchard & Co. A work that has reached its one hundred and thirty-first thousand certainly needs no commendation. **MORAL HEROISM.** The Young Heroes of the Bible; or, Illustrations of the Power of Youthful Piety. In Three Lectures. By the REV. SAMUEL NEWTON. Newcastle: T. Bayley. Three Lectures, short but spirited, fresh with thought, and bounding with force. **LEAVES FROM THE TREE OF LIFE.** Seven Sermons by the REV. S. COWDY. London: Elliot Stock. Seven plain discourses, containing some racy things. **CHRISTIAN HOME-LIFE; A Book of Examples and Principles.** London: Religious Tract Society. The subject of this book is of all subjects the most important. Such a theme in the hand of a man of true genius and godliness, would have been wrought into a work of thrilling interest. This volume, were it not for the little anecdotes here and there interspersed, would be lamentably dull.



A HOMILY

ON

Pleasing God.

"But as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts."—1 Thess. ii. 4.

TO a superficial and hasty reader of the epistles of St. Paul, it might seem as if he were actuated at different times by contrary principles, as if he were on some occasions supremely influenced by human judgments, and on others defiant of them. Now he seems anxious to please man, and then he cares not for pleasing man; now he conforms to custom, and then he departs from it, and sets it at nought. He exhorts Christians "to please their neighbours for their good." With respect to himself, he says, "Even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved." At other times he exclaims, "Do I seek to please men? for if I yet pleased men, I should not be the servant of Christ." He warns servants against rendering eye-service as men-pleasers; and in our text he declares that he speaks "not as pleasing men, but God, which trieth our hearts." Now, these apparently contradictory statements are contradictory only in appearance, each finding its own explanation and justification in the circumstances in which it was

uttered. The principle which covers, and, in fact, reconciles both, may be thus compendiously enunciated :—"I strive to please all men whensoever I justly can ; but when I cannot please them justly, I care not to please them. To please God is my governing and inflexible purpose. When the pleasing of man comes fairly within the line of this purpose, and can be accomplished without deviation from it, I will please man ; but when it lies wide of it, or runs counter to it, then I will not strive to please man. If both results lie fairly before me, it will double my delight to know that I am giving pleasure both to God and man. The moment they diverge—as I cannot pursue both—I must pursue the highest and the best, and please Him whose will is done in heaven, and must be done on earth by all who are hoping to reach heaven."

The duty of one man to please another is one which not only arises out of the very constitution of humanity, and out of the demands of social existence, but is enjoined and consecrated by Christianity. Indeed, it is one of the highest obligations of life to give pleasure to those with whom we are brought into fellowship, whether occasional or permanent ; and to give pleasure, not only contingently and by chance, but by positive design and effort. By having it before us as a distinct aim, we counteract in great measure that centralizing selfishness which seeks its own gratification at whatever cost or hazard to the comfort and feelings of others ; and it is only as we desire to please others within the limits of truth and Christian manliness, that we can hope to be of service to them, and, especially, of spiritual service. The pleasing of others is the laying of lines of connexion between them and us ;—it is the bridging over of a chasm which otherwise might have been for ever impassable ;—it is like sunlight, and warms into verdant and fruitful friendship, seeds, which else would have remained unproductive. The impartation of pleasure is thus something more than a branch of good breeding and social courtesy, giving smooth and pleasant movements to wheels that are prone to be rusty, and hence jarring. It is a branch of moral and spiritual duty, which must be assiduously

cultivated by those who aspire to extensive usefulness. Accordingly, you will observe how necessarily useless—not to say how necessarily injurious—a man must be, who either does not take into his account the gratification of his fellow-men, or who, with the spirit of a sour cynic, delights in wounding them. Good and honest men must wound others often enough in this world without designing it, and with sorrow that it must be done; so that there is all the greater need for seeking to please them whenever truth and honor will permit us; and it is not only a pity or misfortune, it is a sin, when those who profess the name of Christ—be their calling in life what it may; be they parents, teachers, or preachers—make light of the feelings of others; when they carry around them an atmosphere which chills everyone that touches it, or bristle with a spiny covering which cannot fail to repel and exasperate. As a means of education, the pleasing of children within the limits of a *just* authority on the one hand, and confiding obedience on the other, is sternly indispensable in order to a healthy culture and growth. Man must be good in order to be happy; children must be happy in order to be good. The atmosphere around them must be fresh, bright, and sunny; and where this is not the case, it is no wonder if an unhappy child turns out an immoral man. The Sun of Righteousness has not only beams, but healing in them; and there is a healing power in the innocent pleasures among which children spend their early days. We have not, however, now to expand and illustrate the duty of pleasing our fellow-men, but rather to show that this is subordinate to another, and must ever be held as subordinate to the duty of pleasing God. This then is the truth we have to consider—that in all times, and in all relations of life, and in all conceivable circumstances, the supreme and controlling purpose of life should be, “not to *please* men, but *God*.”

And we would beg you to observe—that *the one is possible, the other is impossible*. You *can* please God—but man you cannot rely on pleasing. Yes, it is possible to *please God*, and this is one of the greatest and most consolatory thoughts

by which the human mind can be visited. Man can *please* God—not only avoid grieving Him—not only so live as not to stir or rouse Him into anger, but so as to yield Him a distinct and positive satisfaction. The thought may amaze us and even tax our faith, when we reflect on the infinite greatness of God, and upon the boundless satisfaction which He derives from the depths of His own mysterious nature. And, indeed, it is not a little strange that He who fills eternity and infinity with His presence, whose power is irresistible, whose wisdom compasses all possible things, whose holiness burns with an ineffable and unendurable brightness, and whose happiness was illimitable before star shone or angel sang, can derive pleasure from ought that human lips can speak, or human hands can do. But with all the mystery which enshrouds the fact, a fact it is declared to be once and again in the oracles of truth. God can be pleased with man—has been pleased with him, not only before his fall, but since—not only once but oftentimes, and is ever accessible to any joy that even the weakest of his children can awaken in His bosom. He does not consent to be placed far away, in a cold and distant heaven, infinitely removed from our concerns, and looking, if at all, with an eye of supernal indifference on our affairs. While well aware that compared with Him we are of yesterday, and know nothing, and are crushed before the moth—as He did not think it beneath Him to create us, so He does not think it beneath Him to watch over us and to be pleased with us or displeased according to our conduct towards Him. Something analogous to the interest He takes in us, but infinitely below it in grandeur and mystery, is the interest which some illustrious statesman takes in the movements of his infant-child. It is a curious but pleasant sight to see a man who holds the helm of the commonwealth, and whose sagacity and eloquence fill the senate and the world with astonishment, playing, it may-be, with his child, and taking a positive delight in its stumbling efforts to walk, and in its stammering efforts to speak. Strange, you may say, that so great a man can take such pleasure in a little

child—and so wise a man in an unlettered infant—and so eloquent a man in the most inarticulate babbling. And yet, do we not feel that the statesman becomes all the greater in our esteem—do we not feel that he fills a larger sphere of being, when he can in the evening direct the complicated affairs of the nation, and in the morning enter with the fullest sympathy into the amusements of his boy? Even so it is with God. With Him the difference is not so much between the great and the little, (for the greatest is little compared with Him,) but the difference is one of quality, the evil or the good. All things pure and good and true, delight Him, however insignificant they may seem; but the greatest thing awakens His indignation unless it have in it the element of genuine godliness.

Now, one circumstance which renders it possible for man to please God, is, *that God has revealed to him His will*. He has not left us to the uncertain limits of the material creation. We are not confined to a mere deciphering, with doubt and difficulty, of the hieroglyphics which fill earth and sky. Had we been thus left, we know full well from the actual state of mankind in those times and regions of the world in which there has been no higher help, how hopelessly men have wandered from the true in religion, and the pure in morals. Men never have succeeded in reading their way to truth, nor in making their way to virtue and godliness, under the unaided light of nature. And from the beginning until now, there has not been an instance in which a nation has spontaneously and in its own strength risen to the knowledge of the Divine character and the Divine will. The apostle gives to this fact a moral explanation when he says, “*they liked not to retain God in their knowledge.*” He denies not to them the faculties for such knowledge, but the desire for it. God, however, has not stood upon His dignity in the matter, and said—“If man cannot spell out my existence, character, and claims, from his own heart and from the world in which he dwells, he must continue in ignorance until death withdraws the curtain and he sees me *face to face*.” He has

graciously met our sinful condition and the darkness which that has thrown around us, and which has swathed us in a thicker than Egyptian gloom. Because the lights of nature were too feeble to penetrate and scatter it, He has enkindled the lights of grace. He first sent the prophets who spake in times past to the fathers, and in these last days He has spoken to us by His Son. He desired that man should *know His will*, and should *do it*; and hence He reveals it with such clearness that the wayfaring man, though a fool, *need not err*.

Would you know how you may please God? On two distinct occasions during our Saviour's life on earth, a voice from Heaven was heard, declaring, "This is my beloved Son, in whom I am well pleased—*hear him*." This was God's emphatic seal on the mission and ministry of Christ. It was the setting forth of Jesus as the Saviour of the world, and as its only Saviour. It assigns to Him the high and sacred position of test and criterion of our hearts in the sight of God. It seems to say:—"This, my beloved Son, will try you whether your will and mine are one; whether our affections can meet and blend on one common object. My heart rests on him, He is all that I desire; can you receive Him, can you rest on Him, is He all that you desire? If so, then you please me because you are pleased with Him in whom I am well pleased. We are made *one* in Christ. If you agree with me upon my Son in all He is, and in all He has come to teach, and be, and do, and suffer, you cannot disagree with me in aught that is important. He expresses all my will; He and I are one, and if you hear him you hear me."

Now, it is clear from this, that such as affect to be anxious to please God, and yet turn away from Christ, doubting or denying His mission, teaching, and death, are tried by this test and found wanting. The child which was set for the fall and the rising again of many in Israel, has been set for their fall. The stone which the builders rejected, has been to them "a stone of stumbling, and rock of offence." Whenever there is a desire to please God, that desire at once responds to the touch of this Divine lodestone; and where

there is no response, the desire is wanting. And it is in vain that men even strive to please God, when they have turned away from Christ and trampled upon His blood. Love has been outraged in its highest expression; the heart of the Heavenly Father has been wounded in its tenderest part. The smile passes away at once from the face of God. He feels that He has been dishonoured and rejected in the person of His own, and only Son, and all endeavors to please Him do but add insult to injury. Our praises and prayers he regards as a mockery; our gifts He disdains. We have rejected Him; He also rejects us. But when with a glad heart we receive Christ; when we enthrone Him in our affections; when we make Him Lord over conscience; when we bid our passions lie quiet at His feet; when we embrace Him in all that He is to man as Prophet, Priest, and King; then does the joy of God in Christ embrace us in the swell and compass of its gladness, and He rejoices over us with singing. We become henceforth His sheep, and He guides, guards, and feeds us; we become His temple, and He dwells in us; we become His friends, and He walks with us; we become His children, and He makes us His heirs, and joint-heirs with Christ. And all that arises out of this faith in Christ, and union with Him, pleases God. As He is pleased with the engrafting, so is He with the growing, and the fruit-bearing—with our love, with our faith, with our patience, with our endeavors after holiness, with our benevolence, with our truthfulness, with every sincere aim and effort to commend ourselves unto Him, and to *every man's conscience in His sight*. As we read His word, and strive to understand all His will concerning us, and to do it, we seem to hear around us the heavenly voice:—"Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

The will of God, therefore, is revealed—clearly, explicitly; and we know it, or may learn it. We know what we must do, and avoid, in order to please God. But what are you

to do in order to please man? Where has he revealed his will? If you make it your aim and guiding principle to please man, who is the man that you are about to make the god of your life? You are surrounded by tens of thousands. Whom are you about to select for this dangerous honor? Who is the sun around whom you are about to revolve in planetary subservience? I say, who is the *sun*; for it is clear enough that no man with even a spark of wisdom will ever dream of striving to please all men, and being a satellite to all. If you are a politician, and are seeking the suffrages of your fellow-citizens that you may represent them in the high senate of the land, you do not, surely, imagine that your political creed will please all? If you please some, you will grieve others; if some lift you up, others will thrust you down; if some emblazon your excellences, others will display your faults, and exaggerate them without conscience or scruple; if some admire you for your advanced principles, others will denounce you as a revolutionist; or if you are praised by one party for your moderation, another will censure you as a re-actionist, desiring to put back the shadow on the dial of the world's history; and if you strive so to trim, and clip, and shape your utterances that they may seem to mean all things generally, and nothing in particular, then it is certain that many, if not all, will suspect you as a man of no principle, and will treat you as such.

Or if a man be a preacher of the Gospel, and makes it his supreme aim to please not God, but man, and bends all his energies to this low end, with what certainty he must fail! He is striving to please not *one* but *many*, and these, frequently, men of all shades of theological faith, and of all degrees and variety of culture. Some love the dry, pure, unclouded light of truth, and would prefer religion put with all the rigor and coldness of mathematical formula, and with all the stringent sequence of a demonstration in Euclid. Others have a hatred of logic because they cannot comprehend it; they prefer being taken by storm suddenly, and without the parallels and

trenches of a regular, orderly siege. Some would have simple teaching ; others truth, set off in all the colors of a brilliant imagination. Some would have doctrine, and nothing else ; others experimental religion, and nothing else ; others practice, and nothing else. Now, it is clear that a man who makes it his aim to please all these classes and conditions of men, might as well strive to fly to all the points of the compass at one and the same moment ; and he will labor under this additional disadvantage, that if it be known or suspected that he is making it his ruling purpose to please men, each will think himself entitled to be gratified as a matter of right. But where it is known that his ruling purpose is to please God, all will know that it is with him a light matter to be judged of man's judgment, "because he that judgeth him is the Lord."

If it is impossible to please all men, it is almost as impossible to please one. For who is the *one* man whom it would be *right* to consult in all matters, and whose gratification must be pursued as a supreme end ? How wise he must be whose judgment never errs ; how good he must be whose desires never covet what is evil ; how constant his purpose must be which never changes nor swerves. Where is the man to be found in whom these qualities meet ? In God, you have them in perfection, and hence He may and must be pleased. When once He has given you to know His will, you may say :—"This is *His* will who is too wise to err, and too good to be unkind, and who will never turn from it to the right hand or to the left. It will be the same to-morrow as to-day. It is as firm as the ordinances of nature ; as invariable as rising and setting suns ; as constant as gravitation ; as reliable as summer and winter, seed-time and harvest, day and night. I shall not *awake in the morning* and find the will retracting its old commands, and issuing new and contradictory ones. Its tones and purport will be the same to-morrow as to-day. No new light can break upon the Eternal Mind, leading Him to alter His thoughts or to change His will." But who is the man that fulfils these conditions ? Choose the best, wisest, most constant man that

has ever crossed your path since you entered upon life, and has he been too wise to learn, too good to improve, too constant to change? Where is the man that has been able always to please himself, and that has not renounced many things as false which once he believed to be true, and embraced many things as true which once he believed to be false. Do we not all stand abruptly opposed to many of our former selves, uttering our *yea* against many *nays*, and our *nay* against many *yeas*? If you strive to please always, and in all given circumstances, any one man, you little know the shapes you will have to assume before you reach the end of life. You will be like a sailor, who, far away upon the mighty sea, should resolve to steer himself by the guidance of some cloud, which now changes its lustre, then its direction, then its shape, and afterwards, like an unsubstantial vapour, *vanisheth away*. But he that seeks to please God, has a definite, fixed pole-star before him, over which no cloud ever comes, which is always within sight; and, steering by this, he must come at length into the desired haven.

As a further proof of the impossibility of pleasing man, I may adduce the consideration that God has failed to please him, perhaps more signally failed, than even man himself. How frequently, for example, you find man expressing himself in the most free and unreserved manner upon God's government of the earth. There is scarcely a week rolls over our heads in which thousands do not take the licence to suggest that the weather might be considerably improved. With what an obstinate peevishness oftentimes you will hear men rail against the east wind, or the cold, or the heat, or the rain, or the drought; and at one and the same moment you will find men censuring the weather for opposite reasons. And yet it is God—no less, no other than God—that holds the winds in His fists, and the waters in the hollow of His hands, and whose ever-living and active will is expressed in every agency in nature. And does He not fail to please men by the aspect which His providence bears to them in their individual life? Do not many complain because they are not prosperous, and

many because they are not more so, and many because others are endowed with greater riches? And does He not fail to please us when He lays affliction upon our loins, and when He sends death into our homes, and takes from us our loved ones? And do we not then complain as if there were not justice in the Most High?

And, chiefly, do you not see how He failed to please man, when He came in the likeness of man that He might redeem him, and purify him and fit him for heaven? Was He welcomed? He came to His own, but His own received Him not. He was despised and rejected of men, a man of sorrows and acquainted with grief. He was taken, and with wicked hands was crucified and slain. If any one could be expected to receive a universal homage it was surely He who combined in one person all that was perfect in God and all that was perfect in man. Here, you might have said, is the perfection of beauty that will win all hearts. All kings will hasten to cast their crowns at His feet; all priests will feel that they must fill their censers with incense to Him, before they finally abdicate their functions for the One High Priest who shall have no successor; all prophets will feel that it becomes them to be silent in the presence of Him who is the Truth; all people will gather with adoring admiration around Him whose justice is without corruption, whose purity is without stain, whose tenderness surpasses that of woman, whose merciful mission has its tokens in opened eyes, unstopped ears, the cleansed lepers, the healed sick and the raised dead. Instead of this they seek to entangle Him in His talk, they go about to compass His destruction, they charge Him with complicity with the devil; they say, He hath a devil and is mad, and He that came to save the world is slain by the very world that He came to save. And if He, the Son of God, and the Son of Man, failed to please man, who is he that will undertake to achieve the wonder which was beyond Immanuel's power?

Another thought that occurs in further elucidation of our text, is, that by seeking to please men instead of God, or more

than God, men must doom the world to perpetual darkness and stationariness, or rather, as this is not possible, to sure regression and decay. To whom does the world owe its progress in every department? Is it to men who have been so supremely anxious to please their fellows, that they have never given voice and wing to unwelcome truth? Did Noah cease to build the ark because he found that his neighbours were indignant at the protest he was thus rearing against their sins? Did Daniel cease to open his window and pray towards Jerusalem, because the act was offensive to Darius, and his court and people? Did the three Hebrew children bend a supple knee with the hosts of worshippers, that paid idolatrous homage to the image which Nebuchadnezzar the king had set up, because it was the fashion, and because, to say nothing of the fiery furnace, they would otherwise give serious umbrage to the king? Did John the Baptist set a seal upon his lips in the presence of Herod because it was not the manner of a courtier to upbraid the monarch with a gross and grievous sin, or did Paul leave Felix at ease to continue his unhallowed fellowship with Drusilla, and say nothing of righteousness, temperance, and judgment to come? And, in later days, did Luther shrink from the work of the Reformation, because he foresaw that it would disturb the peace of Europe—if that could be called peace which was death, and tyranny, and suffocation of all the highest principles of man? Was he not plied by every consideration to abstain from the work of revolution? He was coaxed with sweet words, and threatened with fire, both the quenchable and the unquenchable; but he spake, and wrote, and worked, until the woman that had been drunk with the blood of the saints, trembled on her seven-hilled throne. The greatest teachers and benefactors of the world have been its greatest martyrs. Stationed by God upon loftier eminences than the rest of mankind, they have seen the truth before their brethren, and have dared to utter it; and as truth is generally unwelcome at first, the seers have been made sufferers too. For “which of the prophets have not your fathers persecuted?” But in the next generation,

or the next, the truth they uttered becomes the faith of the people, and then it is true still, as in the time of our Lord : "Your fathers slew the prophets, and ye build their sepulchres." The world has been chiefly indebted to men whose supreme desire has not been to inhale as incense the flattering breath of the present and transient generation, but to utter the thing that was true, and to do the thing that was right, believing that the time would come when God would give victory to the truth, and defend the right. And it somehow happens that those who have a single eye to the glory of God, and pursue it unswervingly, succeed in the long run in pleasing men, even more extensively than those whose chief aim it has been to live in the good opinion of their fellows. When men know that you are a man and not a sycophant, a loyal follower of what you believe to be Divine in principle and in practice, and not a mere time-server, playing such fantastic tricks before High Heaven as might make angels weep, they will know how to respect your honesty and fidelity to your own convictions, even when they differ from you. It is an inspired utterance, "When a man's ways please the Lord, he maketh even his enemies to be at peace with him."

Oh ! how true it is, and how blessed *is the truth that it is easier to please God than man* ; for He will pity us in our failures when man will show no pity. God knows the hearts of His children. He sees oftentimes that their purpose is good, and that they strive hard to render Him some worthy service, but fail, and then weep in secret that they have sunk so far beneath their aim ; and God comes to their side, not austere—*not with a sneer, or a cold, fault-finding love*—not to say, "Ah ! this is poor, very poor ; ambitious in design, but wretched in execution ; fair in the beginning, but with a lame and impotent conclusion." Such are not *His* words. He comes with encouragement. He does not expect the noon ere yet the morning has fully dawned, nor does He expect the sun of our spiritual life to climb to its meridian without a cloud. He tells us to take heart ; assures us that

He values our every desire to please Him, and accept our service not according to that we have not, but according to that we have. He will not break the bruised reed: man would throw it into the fire; he will not quench the smoking flax: man would trample it beneath his feet. Man must have success, or he will brand you: with God it is enough to see your faithfulness. "*Well done,*" cry men, when they see you achieve a victory. "*Well done,*" says God, when you are a good and faithful servant. Oh! let us set the Lord always before us; let us strive to commend ourselves to Him, and so far as may be to every man's *conscience in His sight*. In every walk of life, in every act of life, let this be our steady, unswerving aim, and if there must be an epitaph which in one sentence is to gather up and express the spirit which has animated us, let it be this:—"He had this testimony that he pleased God."

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A Homiletic Glance at the Acts of the Apostles.

Able expositions of the ACTS OF THE APOSTLES, describing the manners, customs, and localities described by the inspired writers; also interpreting their words, and harmonizing their formal discrepancies, are, happily, not wanting amongst us. But the eduction of its widest truths and highest suggestions is still a felt desideratum. To some attempt at the work we devote these pages. We gratefully avail ourselves of all exegetical helps within our reach; but to occupy our limited space with any lengthened archæological, geographical, or philological remarks, would be to miss our aim; which is not to make bare the mechanical process of the study of Scripture, but to reveal its spiritual results.

SECTION TENTH.—Acts iii. 12—26.

"And when Peter saw it, he answered unto the people, Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk? The God of Abraham, and of Isaac, and of Jacob, the God of our

fathers, hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go. But ye denied the Holy One and the Just, and desired a murderer to be granted unto you; and killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses. And his name through faith in his name hath made this man strong, whom ye see and know: yea, the faith which is by him hath given him this perfect soundness in the presence of you all. And now, brethren, I wot that through ignorance ye did it, as did also your rulers. But those things, which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled. Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people. Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days. Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities."—Acts iii. 12—26.

SUBJECT:—*The Miracle at "The Beautiful Gate," a Fact, a Text, and an Epoch.*

(Continued from page 255.)

HAVING looked at this miracle as a *fact*, we proceed now—

II. To look at it as a *TEXT*. Peter, inspired with the spirit of his mission as an apostle of the new religion, seized this marvel as a *text* for a Gospel discourse. It is a law of mind to look at all outward things through its dominant sentiments, and to subordinate all outward things to its dominant purposes. The apostles were full of thoughts pertaining to Christ, and they looked at the universe and all

passing events through this medium. In treating this miracle as a subject of discourse, he does three things :—He traces it to its true Author ;—he connects it with the name of Christ ;—he develops the Christian plan of restitution.

I. HE TRACES THE MIRACLE TO ITS TRUE AUTHOR. He does this—(1) Negatively. He disclaims for himself and his colleagues the authorship. “When Peter saw it, he answered unto the people, Ye men of Israel, why marvel ye at this ? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk ?” The people were marvelling. That was natural, for it was a great wonder ; but they seemed to marvel not merely at the fact, but at the means by which they thought that fact was produced. They considered that these poor apostles did it by their “own power or holiness.” Peter at once seeks to correct the false impression, and to sweep the thought from their minds. This prompt disclaimer of the authorship of the miracle by the apostles, is a remarkable demonstration of their *honesty*. Had they taken the credit of this marvellous achievement, their social power would have become regnant at once ; the people would have gathered around them by millions, followed them as heroes, worshipped them as gods. To the ambitious instincts which they had within them, in common with all men, this might have been a temptation ; nor was there any difficulty in their obtaining universal credit for this work. The people seem at once to have ascribed the deed to them ; there was no difficulty in the way to this honor. The people believed that they were the authors of it, and they looked with devout wonder at them, so that Peter said, “*Why look ye so earnestly on us ?*” Every eye looked with mingled awe and amazement at them, and every heart trembled with a strange reverence in their presence. For the apostles therefore, under such circumstances, to disclaim at the outset the authorship of the miracle, is a proof of their honesty, a proof whose strength will increase in our estimate as we compare it with the ordinary conduct of mankind. But

in tracing the miracle to its Author, he advances from the negative to the *positive*, and affirms at once who the real Author was. "The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go." He shows—(1) That *their* God had wrought the miracle. It was not a god, a deity believed in by some other peoples and nations; it was the God *they* believed in, *their* God, "The God of Abraham, and of Isaac, and of Jacob." (2) That *their* God had wrought the miracle in order to *glorify his Son*. The miracle was not wrought for its own sake—not merely to restore a wretched invalid. It had an ulterior purpose. It was to confer honor on His Son, to furnish an additional attestation of the Messiahship of Him whom they had put to death as a malefactor.

II. HE CONNECTS THE MIRACLE WITH THE NAME OF CHRIST.

"And his name through faith in his name hath made this man strong, whom ye see and know: yea, the faith which is by him hath given him this perfect soundness in the presence of you all." In this verse the apostle seems to hit the philosophy, so to speak, of the miracle. God was the Author of it, they were the instruments; and they became the instruments because of their faith in the name of Christ;—the name of Christ means Christ himself. These apostles had unbounded faith in Jesus, as the true Messiah—the Saviour of the world—and because of this faith they were invested with the power to perform works that should demonstrate to the world the Divine authority of Him, in whose service they were engaged. The effects which, in consequence of their faith, they were enabled to produce upon the bodies of men, were only faint types of the sublime results which faith in Christ will enable its possessor to produce upon the spirits of mankind. Spiritual works are the greater works.

Now this Jesus, through faith in whom this miracle was performed, Peter takes the opportunity of bringing prominently

under their notice, so as to work upon their hearts the profoundest impressions concerning Him. He presents Him to them in three ways : in the titles that belong to Him ; in the history of their conduct ; and in His relation to their God.

First: *In the titles that belong to Him.* He describes Him as the Son of God, having a relation to the Eternal, unique in all that is close and tender;—as the “Holy One and the Just”;—attributes these, which the consciences of Judas who betrayed Him, and Pilate who condemned Him, were bound to ascribe to Him; and as the “*Prince of Life*,” the Leader, the Chief, the Captain of Life. Secondly: *In the history of their conduct.* He sketches their treatment of Him. This he does in a kind of graduated method, until he reaches the terrible crisis of murder.

(1) They “delivered him up.” They abandoned Him to His enemies; “he came to his own, and his own received him not,” they rejected Him. (2) They “denied” Him in the presence of Pilate, denied His Messiahship in the presence of a heathen ruler; this indignity they offered to their Messiah before the face of a scoffer at their religion, and a tyrant of their country. (3) They did this when Pilate was determined “to let him go.” Though this heathen ruler was so convinced of His innocence, that he was determined to release Him, their clamor overbore his judgment, and thwarted his wish. (4) They desired “a murderer” to be granted unto them, and not only demanded the condemnation of the innocent, but they preferred the destroyer of life, the murderer Barabbas, to the Prince of Life, the Saviour, Jesus of Nazareth. (5) They killed Him. “And killed the Prince of Life.” Here is the climax of folly and impiety; the top stone in hell’s grand edifice of crime. He presents Him to them—Thirdly: *In His relation to God.* (1) God had glorified Him in the miracles of His apostles—“He hath glorified his Son Jesus.” (2) He raised Him from the dead. “Whom God hath raised from the dead, whereof we are witnesses.” They killed the Prince of Life, but He raised Him from the grave. His resurrection from the dead was a fact too obvious, too patent for them to question—“whereof

we are witnesses." (3) He overruled their conduct towards Him. "And now, brethren, I wot that through ignorance ye did it, as did also your rulers. But those things, which God before hath shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled." Observe—(1) It was the purpose of the Eternal Father that Christ should suffer. "*God had before shewed by the mouth of all his holy prophets, that Christ should suffer.*" "All his prophets" means not literally all, but the general voice of prophecy. The Old Testament prophets may be regarded as an official corporation—a grand representative body, and their utterances, therefore, are rather the voice of one than of many. The ruling reference of all is to the Messiah, His birth, His works, His sufferings, His death. (Isaiah liii. 3—10; Daniel ix. 26). Observe—(2) That this conduct of the Jewish people, in relation to Christ, was overruled for the working out of this grand purpose. "He hath so fulfilled," or fulfilled so. The sufferings which He eternally purposed were inflicted not directly by Himself, not by the agency of holy intelligences, but by the wicked conduct of wicked men. "The Son of man goeth, as it is written of him, but woe unto that man by whom the Son of man is betrayed." "Him being delivered by the determinate counsel." So perfect is the control which the great Monarch of the universe has over His creatures, that He makes the greatest rebels His servants to work out His grandest plans. Observe—(3) The wicked Jew, in thus working out the Divine purpose, was ignorant of what he was doing. "And now, brethren, I wot that through ignorance ye did it, as did also your rulers." "I wot." (*oīda*) An old English verb "to know;" so that it means, "I know that through ignorance ye did it." Peter admits their ignorance for one of two purposes, either to extenuate their guilt, or to impress them with the fact, that, contrary to both their knowledge and their design, their very wickedness was the working out of an eternal plan. The former idea, though it has some passages to recommend it (Luke xxxiii. 34; 1 Tim. i. 13; 1 Cor. ii. 8) is inadmissible, from the fact, that Peter includes

the rulers in his charge of ignorance. "Also your rulers." The rulers, the most enlightened and the best Biblically instructed of the nation and the times, were certainly not ignorant of what they were doing; the latter, therefore, is the probable idea. This ignorance does not extenuate their guilt, but rather adds to it a crushing sense of their own folly and helplessness. In treating this miracle—

III. HE DEVELOPS THE CHRISTIAN PLAN OF RESTITUTION. "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of the restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." *This passage may be regarded as presenting the Christian plan for effecting the moral restitution of the world, and it suggests the following thoughts in relation to that plan.*

First: *It aims at a thorough spiritual reformation as a necessary condition.* This spiritual reformation is here represented as including three things:—*A change of heart,* "Repent ye therefore, and be converted." *Forgiveness of sins,* "That your sins may be blotted out." *Invigoration of being,* "When the times of refreshing shall come," &c. All these things are included in that great spiritual reformation which Christianity aims to accomplish in our world. Another thought suggested here concerning the Christian plan of restitution is—

Secondly: *That it is ever under the direction of the Great God.* "From the presence of the Lord," i.e., by the Providence of the Lord. Observe here, that the *invigorating influence of the scheme is from God.* The times of refreshing are from *His presence.* *The Chief Agent of the scheme is from God.* "He shall send Jesus Christ." *That the revelation of the scheme is from God.* "Which God hath spoken by the mouth of all his holy prophets since the world began." Another thought still suggested concerning the Christian plan of restitution is—

Thirdly: *That it shall realize its end before the final advent of*

Christ. "Whom the heavens must receive until the times of the restitution of all things." *Christ is now in heaven.* He is there as the monarch of the creation, the representative of humanity, the object of universal wonder and worship. Though in heaven, His work proceeds on earth. His system is slowly but gradually advancing. When the work is accomplished, He will come again, and not before. Pre-millennialism is a dream.* Another thought suggested concerning the Christian plan of restitution is—

Fourthly : *That it is the grand burden of prophetic truth.* "Which God hath spoken by the mouth of all his holy prophets since the world began." Observe the cases of prophetic references to Christ which the apostle adduces. The first case is Moses. "For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me ; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people." This passage is found in Deut. xviii. 15, 19. The quotation is made with scarcely any variation from the Septuagint version. The resemblance between Christ and Moses as prophets, mediators, legislators, and founders of new dispensations, is so strikingly obvious that it forms the basis of many a popular sermon. Samuel is mentioned. "Yea, and all the prophets from Samuel and those that follow after." Moses and Samuel are the most distinguished names in the history of the Jewish nation—the strongest human centres in Jewish association. But these men are simply mentioned here as samples and references. He says, "All the prophets." We may not be able always to trace references to Christ in the writings of each prophet ; yet in the majority of the prophetic books, there are notes of hope struck from the harp of future ages, flashes of light from that bright day of Christ which Abraham saw afar. Observe the reason for the adduction of these references. "Ye are the children of

* See "Homilist," Vol. V., p. 260.

the prophets and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed." "Children," a phrase not indicative of physical descent, but of spiritual relationship. They were the pupils, the disciples of the prophets. They inherited the writings; they were their acknowledged authorities in all cases of faith and practice. They were the children of the covenant; they were admitted to all its privileges, a party in the compact in which the Lord should be their God and they His people. He states their close spiritual relation to the prophets and to the covenant, it would seem, as a reason for his prophetic reference, and truly a good reason too. Prophecy was their Bible; the acknowledged rule of their present and the bright hope of their future. Another idea suggested in relation to the Christian plan of restitution is—

Fifthly : *That its merciful mission was first to be presented to the Jews.* "Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities." Observe—(1) *Christ was sent to bless, not to curse. Justly might we have expected malediction to have been His mission.* Observe—(2) *Christ was sent to bless with the greatest blessing.* "Turning away every one of you from his iniquities." Iniquity is the greatest curse; to turn men from that is the greatest boon. Observe—(3) *Christ was sent to bless with the greatest blessing the greatest sinners first.* You first—"beginning at Jerusalem." *

(To be continued.)



* See "Homilist," Vol. IV., New Series, p. 377.

Gems of Thought.

SUBJECT :—*The Scape-Goat.*

“And Aaron shall bring the goat upon which the LORD's lot fell, and offer him for a sin offering. But the goat, on which the lot fell to be the scapegoat, shall be presented alive before the LORD, to make an atonement with him, and to let him go for a scapegoat into the wilderness.”—Levit. xvi. 9, 10.

Analysis of Homily the Six Hundred and Fifty-first.

THIS chapter is remarkable for the history it gives of one of the most ancient, famous, significant, and religious institutions of the Jews, namely, the Great Day of Atonement. The tenth day in every seventh month was a high day in Israel. The religious heart of the Hebrew nation was deeply stirred on that day, and every man was “to afflict his soul.” He was to humble himself before his Maker on account of his sins. On that day the high priest was to make atonement for himself, the tabernacle, and all the people. Amongst the many ceremonies which he had to attend to on that day, the one recorded in the text is not the least striking and significant. Two goats are presented at the door of the tabernacle; the one is to be offered as a sacrifice, the other is to be dispatched into the wilderness bearing away with it the sins of the Jewish people. The one is to be sacrificed, and his blood poured on the altar as a sin offering. The other, called the “scape-goat,” the high priest, in the presence of all the people, lays his hand upon, confesses over it all the sins of the children of Israel, and sends it away into the wilderness. That sin-burdened animal is heard of no more for ever.

Is this, and the other ceremonies attended to on that memorable day, a mere show—an empty pageant—to attract the gaze of a thoughtless population? I trow not. Everything attended to on that day was fraught with significance;

every act of the priest was a symbol of truth. There are three truths that flash forth with great brilliancy and force from these ceremonies—truths that are of paramount importance to man the world over and the ages through.

I. THAT THE SEPARATION OF MAN FROM HIS SINS IS A SUBJECT OF TREMENDOUS MOMENT. Why this solemn day in every year, through fifteen long centuries before Christ? Why do all the people cease from their ordinary avocations on this day? Why are the souls of the people afflicted? Why are all hearts heaving with solemn emotions? And why does such a sombre shadow rest upon the people? Why is the high priest so terribly solemn in changing his robes, in ablutions, in sacrificing the lives of innocent creatures, in sprinkling the tabernacle and the mercy-seat so often with blood? Why does he with such solemnity send the scape-goat into the wilderness? The meaning of all is this, *that separation of sin from man is essentially important.* And what reflective man, whatever his creed, will not acknowledge it to be so? What man, who has ever felt a conscience, has not felt it to be so?

First : *The moral struggles of mankind show the necessity of man being separated from his sins.* What are all the sacrifices of priesthoods, the campaigns of patriots, the measures of statesmen, the speculations of moralists, the labors of philanthropy, the incessant strivings of the millions, but so many efforts to throw off sin, to detach humanity from the evils that afflict and burden it. Paul gave voice to the world's heart when he said, "Oh, wretched man that I am," &c.

Secondly : *The influence of sin on human nature shows this.* What evils has sin entailed on us! It has mortalized our bodies; it has clouded our intellects, polluted our affections, burdened our consciences, enfeebled and enslaved our powers; it has darkened our sky, and withered our landscape. Unless we are delivered from it we are ruined.

Thirdly : *The intervention of Christ shows this.* Why did the Son of God bow the heavens and come down, assume our

nature, and in that nature suffer and die ? It was to deliver man from his sins. He came to save His people from their sins, to redeem them from all iniquity, to put away sin by the sacrifice of Himself.

Another truth which flashes out in the ceremonies of this day is—

II. THAT A PENITENTIAL APPROACH TO GOD THROUGH SACRIFICE IS THE DIVINE METHOD OF SEPARATION. On this day the bullock and the goat were slain, and their blood sprinkled on the mercy-seat. These sacrifices imply two things—

First : *That sin deserved death.* Would not this be the impression that the Jew would receive on this day, as he saw the stroke of death dealt out to these creatures ? Surely the idea would strike every spectator, “that the soul that sinneth must die,” &c. The sacrifices imply—

Secondly : *That through the death of another the sinner's death may be avoided.* These sacrifices, undoubtedly, express this, and symbolically predicted the wonderful sacrifice of the Son of God. In both cases there was the suffering of the innocent for the guilty. Christ was “the Holy Lamb of God,” “He knew no sin, neither was guile found in his mouth,” &c. In both cases, the sacrifice was for all the people. The sacrifices on the day of atonement were for all the men of Israel. For whom did Christ die ? He suffered, “the just for the unjust.” And who are the unjust ? “He is the propitiation for our sins : and not for our's only, but also for the sins of the whole world.” It is through this sacrifice of Christ, that this separation of man from his sins takes place. His blood “cleanseth us from all sin.” The song of heaven is, “Unto him that loved us,” &c.

Another truth which flashes out in the ceremonies of this day is—

III. THAT THE SEPARATION OF MAN FROM HIS SIN, IF EFFECTED THROUGH THE TRUE SACRIFICE, IS COMPLETE. After the

sacrifice had been offered on this day, and the people through Aaron made penitential confession for sin, Aaron lay both his hands upon the head of the live goat, and confessed over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and sent him away by the hand of a fit man into the wilderness. (verse 21.) What became of that goat? It never returned. It was lost in the mysterious solitudes of the wilderness, and never heard of any more. A striking illustration this, of the complete removal of man's guilt, when, through faith in Christ, his sins are pardoned. What striking language is employed in the Bible to represent the completeness of the separation of man's sin from him, when he is pardoned of God. They are said to be cast behind the back of God. Where is that? His face is everywhere. It is the light and life of the universe. They are said to be cast into the sea, not into the shallow lake or purling brook where they may appear again, but into the depths of the sea, the abysses of oblivion. They are said to be "removed as far as the east is from the west." How far is that? So far that eternal ages will never bring them together. What is borne away? Not the *fact* nor the *memory* of sin, but the *guilt* of it.

In conclusion, let me again remind you of the necessity of your separation from sin. Sin neutralizes every other blessing. You may have great natural powers, extensive culture, a reputation as a man of genius, of honor, of religion; but if sin is joined to you, all these things avail you nothing; they are only as flowers to a corpse, concealing for a moment the ghastliness of death, but leaving the putrefaction to go on. Where sin is, it must sooner or later turn the sweetest things of life into wormwood and gall.

Let me remind you again, that there is no separation of man from his sins, but through the intervention of Christ. He is the "Lamb of God that taketh away the sins of the world." His blood, His life, cleanseth from all sin. I look in imagination on the myriads of my race that are in the heavenly world,

and I ask, Who are these arrayed in white, and whence came they? And the answer comes, "These are they which came out of great tribulation, and have washed their robes," &c.

Let me remind you again, that you have only, like Aaron, penitentially to confess your sins over the head of the sacrificial victim, in order to have them borne away for ever.



SUBJECT :—*The Christian's Great Aim.*

"To them who by patient continuance in well doing, seek for glory and honour and immortality, eternal life."—Rom. ii. 7.

Analysis of Homily the Six Hundred and Fifty-second.

CHRISTIANS are remarkable for their high aims and wonderful forethought. Some men do not provide for the future at all. They live in the present and have no aim beyond. They thus make themselves less than the lower animals; and the results of this conduct are often fearful. Others, again, provide for the little uncertain future of this life; and hence they seek money, and fame, and power, and pleasure. But Christians not only provide for the little future which we call time, but for all the future. They exercise foresight, and make provision for all eternity. Consider—

I. THE OBJECT OF THE CHRISTIAN'S PURSUIT. What do Christians seek? They seek a crown. They seek δόξα, and τιμή, and ἀφθαρσία. The crown which they seek therefore is a triple crown. It is a crown of "glory and honour and immortality." But is not this mercenary? Does not this reduce their virtue to a thing of hollow utility? That it does not will appear if we consider their motive. Motive colors human action, and stamps it with a character of goodness or badness. For instance a murderer draws blood, and a physician draws blood. The action is the same in both cases. But the one draws blood to kill, the other to cure. In like manner Christians seek δόξα, and τιμή, and ἀφθαρσία, with the chief design of glorifying God with them.

Their great aim is that they may serve God day and night in His temple, unweariedly, uninterruptedly, perfectly and perpetually. They seek crowns of "glory and honour and immortality," that they may cast them at Jesus' feet.

First: *They seek a glorious position.* δόξαν, "glory," "majesty." The Hebrew equivalent is *kavod*. ; The inhabitants of heaven are all glorious within, and all glorious without. All is glorious above them, beneath them, and all around them. When they walk, it is amid scenes of glory ; when they sit, it is upon thrones of glory ; and as they sit, crowns of glory are flashing from their brows.

Secondly : *They seek the highest praise.* τιμὴν, "honor." The corresponding Hebrew word is *hadar*. δόξα and τιμὴ are like each other, and yet unlike. There is unity and variety in heaven. In the δόξα, the absolute predominates ; in the τιμὴ, the relative. τιμὴ, "price," "value," "honor." The honor of heaven is of the highest kind. Courtiers have spent months and years to insinuate themselves into the special favor of their king ; while the great majority of the human race have not spent a single hour in seeking the smile of God. And yet to have the approbation of the highest potentate of earth, is nothing compared with the approbation of the King of Glory. It is to have the esteem of the Highest, the Holiest, the Wisest, and the Best.

Thirdly : *They seek to hold this position and this praise in perpetual possession.* ἀφθαρσίαν, "incorruptibility." The crown which Christians seek has in it the gem of immortality. ἀφθαρσία, refers not so much to the resurrection body—not so much to moral excellence—as to δόξα and τιμὴ. δόξα and τιμὴ will walk together through eternity ; and as they walk, they shall wave palms glittering with the dews of immortal bliss. There is here a contrast between the things of earth and of heaven. Here, the leaf must wither and the flower must die ; there, the leaf is evergreen and the flower amaranthine. Here, the tooth of time triumphs over the grandest idol temples of human trust, and turns them to dust ; there, the minstrels of redeeming love engage in a worship which has no stain, no interval, and no end, in the temple of eternity.

II. THE MEANS EMPLOYED IN ORDER TO OBTAIN THIS OBJECT.

First: *There is the performance of good works.* ἔργου αγαθοῦ, "good doing." This universe is an infinite conjugation of the verb "to do." And it is either conjugated ill or well. By the Christian, it is conjugated well. His life is a harmony. This "good doing" is something more than faith. Undoubtedly, faith at first is alone, as the seedling is alone in the soil. But, like the living seed, living faith brings forth in due time appropriate and abundant fruit.

Secondly: *There is the patient performance of good works.* ὑπομένω, like the Hebrew *kavah*, means "to wait," ὑπομένην, therefore, signifies "patient continuance." It is "patient continuance in good doing." And "good doing" in this world is climbing the steep, often with bleeding feet. The world is not yet so Christ-like, that the followers of Christ can pass through it without persecution. Hence, while here, they require to exercise the Divine virtue of patience; and patience is true heroism.

Thirdly: *There is perseverance in the performance of good works.* "Patient continuance in good doing" is absolutely indispensable. For it is only those who patiently bear the cross that can triumphantly wear the crown; only those who endure to the end that secure δόξα, &c. There is a twilight that tends to noon light, there is a twilight that ends in noon light. The evening twilight deepens into the darkness of mid-night, the morning twilight broadens into the brightness of noon-day. Hence would we not only secure present but permanent well-being, our twilight must be the morning one. Our life must resemble the sun in his commencement, continued course, and consummation. We must travel onward and upward to "the perfect day" of knowledge, "the perfect day" of purity, and "the perfect day" of joy.

III. THE OBJECT OBTAINED BY THE MEANS EMPLOYED.

Those who seek in the way described not only find what they seek, but much more. They not only find δόξα, and τιμή, and ἀφθαρσία, but also ζωὴ αἰώνιος. "They are made partakers of the Divine nature." They are put in perpetual possession

of Divine light, life and love; Divine peace, purity and power; Divine guidance, guardianship and glory; Divine brightness, beauty and bliss.

First: *This life is pure.* In heaven the rose of love has no thorn, the lily of purity no worm, the cup of pleasure no poison. The bliss of ransomed saints is as pure as the bliss of God. In heaven the white-robed choristers sing the new song of *unmingled* joy.

Secondly: *This life is progressive.* Life here, ever tends to death; life there, to life. Here we carry the seeds of mortality and the germs of sorrow about with us; there the seeds of immortality and the germs of bliss. The Christian's immortality is not fixed, but growing. His dawns of knowledge ever become noons, and the noons the light of seven days. His streams of joy ever become floods, and the floods oceans.

Thirdly: *This life is permanent.* The perpetuity of heavenly happiness is secured by the eternity of God. "Art thou not from everlasting, O Lord my God, mine Holy One? we shall not die." (Hab. i. 12.) The best bank of earth may break, and we may lose our all; the finest fortress may be reduced to ruin, and our lives destroyed. But nothing can touch the Christian's wealth; nothing can hurt the Christian's life; for they are "hid with Christ in God." The perpetuity of heavenly happiness is secured, moreover, by the promise of Christ. He says, "Because I live, ye shall live also" (John xiv. 19); and, "He is faithful that promised." We know that the natural sun once stood still; but we know of no one who can affirm that Christ, "the Sun of Righteousness," has ever failed, even in a single instance, to keep His promise. In heaven, therefore, the Christian's glory cannot fade; his honor cannot be tarnished; his peace cannot be broken; his joy cannot be exchanged for sorrow; his life cannot die. His crown of life, after millions of milleniums have gone, will not only be in his possession, but will *then* be more beautiful, bright, and blissful than when first put on. Life in heaven is from glory to glory, from starlight to sunlight, brighter and brighter for ever and ever.

JOHN DUNLOP.

SUBJECT :—*Paul's Wish to be Accursed from Christ.*

"For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh."—Rom. ix. 3.

Analysis of *Homily the Six Hundred and Fifty-third.*

I. THE GRAND PRINCIPLE CONTAINED IN OUR TEXT. The regeneration of human society, inducing a state of practical righteousness on earth, is the one object of God in Christ. Through the subtlety and craft of the devil, and man's guilt, the normal state of humanity, to say the least, was sadly interfered with. In again making a stand for that condition—unwilling that it should only be spoken of as that which *was* our state—*anxious* that it should still, and evermore, be regarded such—what should we pronounce the *desideratum*? Is it not this? "*God so loved the world, that he gave his only begotten Son,*" &c. Complete selfishness is man's fall. Perfect sacrifice is his rise, or salvation. And this not only on the part of man, but also on the part of Him who was to redeem man—God's fellow. The children partook of flesh and blood; He did the same. If righteousness can be realized, He will realize it for the race. If righteousness can be realized, it must be by His own method and plan. By offering up Himself—that human and Divine self—He redeemed human nature. He showed by this act—in Himself—the power was equal to the required and wished-for result. He rose the third day, *and through death destroyed him who had the power of death—the devil.* That was how He took away the sin of the world—man's antagonism to God—his devilish individualism. The grand sin of *self* was met by a force, that, step by step from Bethlehem onwards, mastered and destroyed it. The law of Christ, and not self, is the law of man. Christ gave up all to His Father's righteous and loving will. He had nothing of His own. He did nought but what He saw His Father do. There was hard suffering and battling. "*If it be possible,*" &c. But the power and the love were there; righteousness was ever realized; sacrifice was in His heart. "*Nevertheless, not my will,*" &c.

II. THE GRAND PRINCIPLE EMBODIED IN THE APOSTLE. Into what depths of sacrifice, Divine life, do the words of the apostle penetrate, if but humbly and simply regarded—"For I could wish that myself were accursed from Christ," &c. Giving way to that habit of mind, quite too common, of regarding much of most important Scripture statement as mere rhetoric flourish, or poetic licence, we shall not think so, we certainly shall not find it so. But the observant and thoughtful reader of the apostle's writings must know, that his was anything but the high-flown style many would fix on him. He was eminently practical and solid—what he said, he meant. The life that was in Paul was the life of Christ. The Spirit that came from Paul was the Spirit of Christ. That Spirit now speaks through him. Christ was manifested to take away sin. He took it away by the sacrifice of Himself. Paul is grounded in Christ. He is persuaded that "*neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate him from the love of God which is in Christ Jesus our Lord.*" He is conscious that he is about giving utterance to the root principle of Divine redemption; and would have us know that he is in no wise overstating his case—"I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost." Speaking from his stand-point, which is the Christian stand-point, he speaks the TRUTH IN CHRIST; his speech evidences the naturalism, and at the same time, the supernaturalism of the Christian faith, Christ manifesting Himself in one of our race. He is with man in His regenerative influence—and, regenerative it is. Paul is not his own. He is willing to give up life—not a blasted, poisoned life—but a joyous, holy life; to give up *Himself*. He is Christ's; and Christ's course and life, he is anxious, should explain and absorb his. And he reaches this point by no process of reasoning. His consciousness, grounded in the Redeemer, declares its anxiety to manifest, in behalf of his own people—if by possibility he might serve them—as

much as is possible of the deepest and Divinest spirit of Christ Himself. Not merely did he remember that Christ was made a curse for man. He did this; but he did more. He *felt* in his own spiritual nature the result of this, and this being the essential principle in redemption, was with him nothing short of a Divine intention. Christ being made a curse *did* involve what of all things was most awful to Him—separation from His Father. This came of His love and His righteousness, and His perfect identification with the heart of His Father. Thus He became—God having raised Him from the dead—the Redeemer of man, and thereby He triumphed openly over sin. Paul was willing in his measure to permit the life of Christ to work through his mortal body, and to assert dominion over his mere earthly life. Could he in this sense stand in any relation to his people—his kinsmen, according to the flesh—he was willing to be accursed from Christ, as Christ was accursed from His Father. Notice then—

First: *The correction of a popular error.* Paul, in expressing his wish to be accursed from Christ, no more implied his willingness to be for ever separated from Him—in other words, to perish everlastingly—than is that idea implied in Christ's separation from His Father, when He was made a curse for man.

Secondly: *The essential purpose and work of Christianity.* “*Myself.*” This it is which stands in the way of God and all goodness. The evil, self, under the dominion of the evil one, is our curse, and the world's curse. It is so, however, necessarily. The vanquishment *here* is complete. “*For I could wish that myself,*” &c. We have the victory, thanks be to God, through our Lord Jesus Christ.

Thirdly: *The reality of human redemption.* Look at Paul. Regard his life and history. He was human and sinful; one of that race of which he wrote, “*There is no difference.*” But he submitted himself to the righteousness of God in Christ. This is the privilege and first duty of man everywhere.

Cork.

R. G.

Biblical Criticism.

THE CODEX SINAITICUS:—*Various Readings.*

WE now proceed to catalogue variations in the Gospel of Mark, following the same method as before, with one exception. Some of the instances of variation in our last number, were, perhaps, chiefly valuable as illustrations of the unimportant nature of many of the deviations of the Codex from the received text. Sufficing having done for that purpose, we shall, as we advance, confine ourselves more rigidly to such as have considerable interest.

ADDITIONS.

Mark i. 34.—At the end of this verse, a reviser of about the seventh century inserts *τον Χριστον εἶναι*.

Mark iii. 14.—After *δωδεκα*,—*οὓς και αποστολους ωνομασεν*.

Mark iii. 16.—At the beginning, *και εποησεν τους δωδεκα*.

Mark viii. 29.—After *ὁ Χριστος*, read *ὁ υἱος τοῦ Θεοῦ*.

OMISSIONS.

Mark i. 14.—*τῆς βασιλειας*.

Mark ii. 17.—*εις μετανοιαν*. So also Lachmann, Tischendorf, and Tregelles.

Mark iii. 15.—*θεραπευειν τας νοσους, και*.

Mark iv. 11.—*γινῶναι*. So Lachmann, Tischendorf, and Tregelles.

Mark iv. 24.—*τοῖς ακουουσιν*. So Lachmann, Tischendorf, and Tregelles.

Mark vi. 11.—From *αμην λεγω* to the end of the verse, is wanting.

Mark vi. 48.—From *ὁ δε απελθων* to *την κεφαλην αυτοῦ*. But this omission *may* have been a mere error of the scribe, occasioned by the *αυτοῦ . . . αυτοῦ*. (See our paper for

March, on errors of this description. Also, remarks on *ὁμοιοτελεuton* in "Davidson's Biblical Criticism," p. 470.)

Mark vii. 2.—*εμεμφαντο*. So Lachmann, Tischendorf, and Tregelles.

Mark vii. 8.—From *βαπτισμονς* to the end of the verse.

Mark vii. 16.—This verse is wholly wanting.

SUBSTITUTIONS.

Mark i. 2.—Instead of *τοῖς προφηταις*, we read *τῷ ησαΐα τῷ προφητῇ*.

Mark i. 24.—*οιδαμεν* for *οἶδα*.

Mark iii. 19.—*Ισκαριωθ* for *Ισκαριωτην*. So Lachmann, Tischendorf, and Tregelles.

Mark iii. 29.—*ἀμαρτηματος* for *κρισεως*. So Lachmann, Tischendorf, and Tregelles.

Mark iii. 31.—This verse begins thus: *και ερχεται ἡ μητηρ αὐτοῦ και οἱ ἀδελφοι αὐτου*. It also has *καλοῦντες* for *φωνοῦντες*, which is less polite. In the latter variation, coincide the editions of Lachmann, Tischendorf, and Tregelles.

Mark v. 1.—Instead of *Γαδαρηνῶν*, the original scribe wrote *Γερασσηνῶν*, which is the reading of Lachmann, Tischendorf, and Tregelles. But a corrector writes *Γεργεσηνῶν*.

Mark v. 41.—*κουμ* for *κουμι*.

Mark vi. 3.—*Ιωσηφ* for *Ιωσή*. Compare the reading of the Codex in Matt. xxvii. 56. This reading will be noticed in connexion with the discussion of the brethren of the Lord.

Mark vi. 20.—*ηπορει* for *εποιει*. A very interesting variation, and probably the genuine original text. It makes better sense than the received text, yet it is not of a nature likely to have been on that account foisted in.

Mark vi. 22.—*αυτοῦ* for *αυτῆς τῆς*.

Mark vi. 24.—*Βαπτίζοντος* for *Βαπτιστοῦ*.

Mark vii. 4.—*ῥαντισωντε*, that is, *ῥαντισωνται*, instead of *βαπτισωνται*.

Mark vii. 21, 22.—The order of *μοιχεῖται*, *πορνεῖται*, *φονοι*, *κλοπαι*, is as follows: *πορνεῖται*, *κλοπαι*, *φονοι*, *μοιχεῖται*.

Mark vii. 26.—*Συροφοινικισσα* for *Συροφοινισσα*.

Mark vii. 31.—*ἦλθεν δια Σιδῶνος εἰς*, instead of *καὶ Σιδῶνος, ἦλθε πρὸς*. A new fact in our Lord's history.

Mark viii. 25.—*διέβλεψεν*, instead of *ἐποίησεν αὐτὸν ἀναβλεψαι*.

Mark viii. 31.—*ὑπο* for *απο*, a variation which has some grammatical importance.



The Chair of Theology.

[This position we have rather been elected to by others, than arrogantly assumed of ourselves. Studious young men, in and out of orders, are adopting the custom of asking us for information and advice respecting a course of theological study, the choice of books, and the like. The thought has occurred, that it would be for their advantage, and our convenience, to throw such remarks as we are able to offer into a systematic form, once for all, that our correspondents may be referred to a standing document.]

We now enter on some practical and detailed advices respecting the subject and order of studies and the choice of books. As our aim is to serve the student as much as possible, we commence with subjects which are in various ways preparative to theology, although not included therein.

Since the science of mind is closely related to theology, he who intends studying the latter, is earnestly recommended to qualify himself by the acquisition of the former. On the whole, he can hardly do better than to take Dr. Thomas Reid as his chief guide, and he should use Sir William Hamilton's edition of his works, for the sake of the notes, which are very valuable. Since, however, much of Reid's space is taken up by discussion of the opinions of his predecessors, acquaintance with their writings is necessary as a preparation for the complete understanding of their opponent. The history of the science of the mind in England practically begins with "Locke's Essay on the Human Understanding." Let the student follow the order of development by taking Bishop Berkeley next, and reading his "Principles of Human Knowledge," his "Three Dialogues," and his "Essay towards a

New Theory of Vision." After him, comes David Hume, who has expounded the principles of universal scepticism with more ability, and carried them out more fearlessly and consistently, than any other writer. We refer not so much to his "Essays," as to his early "Treatise of Human Nature." The task which Reid set himself was the demolition of scepticism—the less-developed scepticism of Berkeley, the full-blown scepticism of Hume. In order to bring this about, he was obliged to undertake the correction of certain mistakes of Locke, which had given occasion to the more serious errors of his successors. This complete task was well accomplished by Dr. Reid. He was gifted with a remarkable facility in accurate observation and analysis of mental phenomena, his works laid a solid foundation for the science of mind, and continue to this day the best introduction to the study in the English language.

After Reid on the "Active Powers," the student should proceed to "Butler's Three Sermons on Human Nature," and then to Cudworth's "Treatise Concerning Eternal and Immutable Morality," which will complete a course of Moral Philosophy as excellent as short.

From the intimate relation of the science of mind to philosophy properly so called, it has inevitably arisen, that, to a very large extent, the authors named above have treated of the latter in conjunction with the former. If, however, the student should desire a further excursion into metaphysical regions, and to make some acquaintance with German speculation, he should read the second edition of "Morell's History of Modern Philosophy." But if he knows German, it will be more advantageous in regard to precision and clearness, to learn what are the original terms employed by these philosophers, since they are incapable of satisfactory translation. This he may do by the aid of "*Historische Entwicklung der speculativen Philosophie, von Kant bis Hegel*," by Dr. H. M. Chalybaeus.

We do not, however, recommend the student to lose himself in German speculation until he has formed the better

acquaintance of that philosopher whose writings have ever been regarded as the most congruous with Christian doctrine—we mean Plato. And inasmuch as there is no good English translation of his “Dialogues,” there is nothing left for the sufficiently eager student but bravely to gird himself for the original. Not that we seriously advise him to complete the study of Plato before addressing himself to the Scriptures. A few of the “Dialogues” will suffice to put him in possession of the manner, and to enable him to draw in the spirit of Plato. Let him begin with the “Phaedrus,” and proceed to the “Lysis” and the “Symposium.” Then let him take the “Gorgias,” the “Theaetetus,” and the “Republic.” The Socratic trilogy, consisting of the “Apology,” the “Crito,” and the “Phaedo,” must not be omitted. The best Introduction to the “Dialogues” of Plato which we have met with in English, is by Professor Sewell. It is, however, only an excellent fragment. The Introductions to the particular “Dialogues” in Stalbaum’s edition are inestimable.

Logic will have already been treated of to some extent in certain of the above “Dialogues;” yet the student will not be able to dispense with Whately, after whom he should proceed to John Stuart Mill. Since, however, the practice of logic is quite as important as the theory, we would strenuously urge him to the discipline in deduction which is afforded by “Euclid’s Geometry,” and by the “Elements of Algebra.” But above all we recommend, and even as indispensable, the study of language, as it involves precisely the same mental processes of accurate observation, analysis and classification, which are to be used in theology. The science of language is the highest branch of Natural History, since it deals with the border land of mind and body, where their intercourse is the closest and their mutual influence the greatest. The mental processes which are used in chymistry or botany, are a good preliminary discipline for the theologian, since his science is not exact and demonstrative, but deals with facts which are the statements of authority. But these very processes are

involved in the science of language, and are here even more delicate and are employed on a choicer material.

Taking it for granted that the student's attention will be directed to Latin and Greek, we counsel him to join Hebrew therewith. He will thus not only be employed with facts, which, from their primitive simplicity and their admirable illustration of the laws of language, are extremely interesting to the philologist, but he will also be making a direct preparation for that thorough knowledge of the Scriptures which characterizes the true divine.



The Christian Year.

BY A CLERGYMAN.



The Third Sunday after Trinity.

"Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth."—Luke xv. 10.

This man receiveth sinners and eateth with them. Unconscious praise is sometimes drawn from the lips of enemies. The Pharisees and Scribes complained of the Lord's kindness to sinners, not knowing that they were sinners themselves. Because they were not gross and scandalous offenders, they thought that they were righteous. They resented the Lord's care for publicans as an affront to themselves. The three parables which this chapter contains constitute His reply to their oburgation. He condescends to justify Himself by showing that He acts in harmony with the best feelings of men, and with the principles of Heaven. Thus that which they charge on Him as a fault was His greatest glory. It is so still. Even now we have no higher thing to say of Christ than this :—*This man receiveth sinners.*

These three parables are all intended to set forth one truth ; which is, that the vexation occasioned by loss and the joy of

recovery, are immeasurably greater than the calm satisfaction of undisturbed possession. The shepherd forgot his ninety-nine sheep in seeking the *one* which was lost. The woman heeded not her nine safe pieces of silver, but was troubled about the *one* which was missing. The father's grief after the son that was gone was greater than his satisfaction with him that remained at home. And the joy of recovery in each of these cases is proportionate to the sorrow and vexation which it supersedes. How true this is to *human* nature we all know; and our Lord Jesus intends to teach us that it is as true in heaven as on earth.

Each of the parables illustrates the point in a manner somewhat different from the others. In the first, the sinner is a silly sheep, ignorant of his own welfare, stupidly going astray, and only restored by the anxious search of the shepherd. In the second, he is a piece of money, to recover which no pains must be spared. In the third, the representation is the most touching of all. If a shepherd grieves over a wandering sheep, how much more shall a father after his lost son! In the tenderness of the *human* father we see a faint representation of the tenderness of God. If a man rejoices over his recovered son, how much more shall our Heavenly Father over the return of the penitent!

There is joy in the presence of angels of God over one sinner that repenteth. How different the occasions of joy on earth and in heaven! The most prominent joy amongst men is on account of what contributes to their own frivolous gratification, or favors their interest, or vain-glory, or self-indulgence. The most prominent joy of heaven is unselfish; it has reference to earth, it is occasioned by the repentance of a sinner.

This fact proves the *superiority of angels to men.*

It proves the superiority of their *character.*

Concerning angels we learn but little from Holy Scripture. We know that they are higher than we, that they have physical and intellectual superiority. But perhaps this passage throws more light than any other on their *character.* If you know what are a man's predilections, the occasions of his chief

pleasures, you cannot be ignorant of the man. Now, although few particulars are uncovered concerning angels, yet we know the occasion of their mightiest *joy*, and this gives us the key to their character, and discloses the secret of their lives.

It is their *piety* which makes them rejoice, for the sinner's repentance gives glory to God. Their *benevolence* also makes them rejoice, for the sinner's repentance ensures his restoration to peace, and is a pledge of his highest happiness.

Their joy over the sinner's repentance proves the superiority of their *knowledge*. Things which are secrets on earth are notorious in heaven. The repentance of a sinner is for this world often an obscure event. It begins in secret, and often excites but little attention afterwards. But it is known in heaven from the very first. Nathanael kneels under the fig tree, and prays and weeps. The stream of life, of commerce, politics and pleasure, rolls on at a distance unaffected. He is unseen of men but not of angels. They are invisibly present, and note the transaction, and "there is joy in heaven."

The joy of angels over a sinner's repentance is partly a *re-action*. They were in deep and anxious grief on his account before. *Sin* is to them a stupendous and unspeakable evil, a foul blot on the beauty of the creation, a contradiction against God, and the ruin of man. They bewailed the entrance of it into the world; they have bewailed the progress of it, and the dominion of it over every individual transgressor. But when repentance comes, sin receives the death-blow. In proportion, therefore, to their former sorrow, is their present joy. The greater the sin repented of and forgiven, and the more complete the repentance, the greater and fuller is their joy. The blot is now wiped away, God is reconciled, and a soul is saved.

The joy of the angels at a sinner's repentance is, perhaps, sometimes *mutual congratulation at the success of their endeavors*. We know that good men often benefit us by their suggestions, their examples, their prayers, and their mysterious influence, which wins us over into the right way. We know, also, that evil angels have power to tempt us, and that we, too

often, alas ! yield to their persuasion. Shall not good angels, then, have power with us for good ? We are assured by Scripture that they have, that they are "all ministering spirits, sent forth to minister for them who shall be heirs of salvation." Who can tell how many blessings they secretly minister ? How many evils are warded off by their watchful guardianship ? In how many ways they try to do us good, would we only permit it ? By how many avenues they have access to our hearts ? And how many methods they use to better our condition and rectify our lives ? We may be sure that their strong interest in us, as souls for which Christ died, leads them to use their advantages, to ply every means with diligence, perseverance, and anxiety. They have often to wait long for the fruit of their care, sometimes to wait in vain. But when the means prosper, and the sinner's heart melts ; when they witness the inarticulate groaning, the sob, the purified tear, the cry for mercy, then their song begins. They have succeeded, and they have their reward. "There is joy in heaven."

The joy of the angels at a sinner's repentance is a token of the joy of their Lord. We judge of a monarch by the pomp and style of his ambassadors, and of the nobles about the court. His grandeur, and often even his *character*, is reflected in them. Now the angels are nobles of the court of heaven, God's messengers and ambassadors. They are emphatically "angels of God." Their character is greatly in harmony with His, and much of His character may be learnt from theirs. That which occasions pleasure to them, is well-pleasing to Him, and in a far larger measure. If there is joy among the angels at the repentance of a sinner, God is the Original Abode and Spring of that joy. The angels sympathize with Him according to their measure, but He rejoices far more than they. Christ is *better than the angels*, (Heb. i. 4) and His joy over repentance is more excellent and mighty, and is the fountain of theirs.

When our Lord Jesus was on earth, He was "a man of sorrows." His life here was for the most part saddened by our

sadness and sin. This world has seen Christ in sorrow ; it has hardly known Him in joy. Christ in joy is a mystery hidden in heaven. The definition of heaven is—the abode of Christ in joy. And the essence and character of His joy is—that it is joy over repenting sinners.

We have said that when Christ was on earth He was generally in sorrow. Yea ; but there were moments of relief and intermission, moments even of joy, which had a like occasion with that in the text. *In that hour*, says the evangelist, *Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes.* (Luke x. 21.)

Even when Jesus was on the cross, amid all His bodily and mental anguish, there was a moment of relief ; in the dreadful gloom of that hour there was one serene ray of heavenly brightness. It was when His face lighted up with unutterable love, as He said to the penitent and supplicating thief, *To-day shalt thou be with me in paradise.* For a moment the Saviour forgot His present suffering in the foretaste of *the joy that was set before Him.*

Brethren, we have sometimes felt inclined to speculate on the nature of heaven's happiness. We have longed for some celestial visitor to draw aside the curtain and show the joyful mystery. Let us speculate and yearn no more. Christ has opened heaven to us. We know now in what the joy of heaven consists. The angels and the redeemed from the earth rejoice—not because they rest in bowers of roses on the banks of gently flowing rivers, nor over amaranthine crowns, nor the brightness of their countenances, nor the sweetness of their music. *There is joy in heaven over one sinner that repenteth.*

Let us draw from this subject *encouragement to repentance.* God rejoiceth with His holy angels over every repenting sinner. Sin is the only object of His hatred, mercy is His delight. When therefore, sin is forsaken, He has infinite pleasure in restoring the soul. The greater the sinner, the greater God's joy at his return. Come to Him then, and make

the trial, and you will find that He will not despise your tears, nor refuse what is His greatest joy.

It was to lead us to repentance that Christ came from heaven. He "came to seek and to save that which was lost." It was to save us that He endured the shame and pain of the cross. Every new salvation is another portion of His reward, an earnest of His full satisfaction, when "He shall see of the travail of His soul." Fear not then to come to Him. He still "receiveth sinners." He will speak gently as of old and say: *Son, or Daughter, be of good cheer, thy sins are forgiven.*

We may draw from this subject not only an encouragement but also a *motive* to repentance. It is in our power to increase the joy of heaven, to add new intensity to the raptures of angels and of the holy dead, to enhance the blessedness even of Christ.

Is there, then, any intemperate person here, whose conscience disturbs him amid his cups, whispering of guilt and shame, and suggesting fearful apprehension? Ask for God's help, brother, to lead you to repentance. His grace has no work which He more dearly loves than restoring such as you to sobriety, self-respect, usefulness, honor and hope. Or is there some covetous man here, who has often proved that he loves gold better than his own true welfare and the welfare of his brethren? It would indeed be a triumph of grace for your better nature to gain the ascendancy, but even this is a triumph of which grace is capable. Pray Christ to impart His own Spirit, to refine and ennoble you by contact with Himself.

Perhaps some of you have friends who have departed in peace, fathers or mothers who once watched for your salvation, prayed for it constantly and fervently, and died with the prayer on their lips. Brethren, *it is in your power by repentance to add to their happiness even now.* You can do this, and at the same time secure your own safety, and gain the prospect of joining them one day in the land of holiness and peace. Will you then not do it? God grant that you may!

Finally: *Let us emulate the angels* in their delight in repentance. St. Paul, in his Epistle to the Romans, describes certain of the worst of the wicked as *having pleasure in other men's sins*, an extreme of depravity truly diabolical. On the opposite side, we find saints and angels taking pleasure in the repentance of sinners. And the more of this disposition we have, the higher we rise. If the true character of heavenly blessedness is exultation over the repentance of sinners on earth—if this is the disposition of the redeemed, who have worked for Christ here, and are doubtless with the angels working for Him still—if this is the true meaning of *entering into the joy of their Lord*, whose greatest joy always was and is over repentant sinners—then we learn what the spirit of heaven is, and what fitness for it is. Do we desire heaven? Let us repent of our sins, and promote repentance in our *brethren*. Let sin ever be our greatest grief, recovery therefrom our constant aim, our dearest gratification. Let us regard as the choicest sight which earth can present, the weeping penitent returning to his Father's house; and, as the sweetest music, the words:—*Father, I have sinned, and am no more worthy to be called thy son*. If we have this disposition, and consecrate our lives to this holy work, we shall be training for the world whose inhabitants and their King are even now working with the same purpose, and rejoicing in every instance of success, and we shall be ready when called ourselves, to rise and “enter into the joy of our Lord.”

The Preacher's Finger-Post.

THE IRON BLUNT, AND THE IRON WHETTED.

"If the iron be blunt, and he do not whet the edge, then must he put to more strength: but wisdom is profitable to direct."—Eccles. x. 10.

(Explain the connexion.)

THE text suggests two things concerning human labor, namely, that the *less facilities in work, the greater is the strength required*; and that *practical sagacity in work serves to economize strength*.

I. THAT THE LESS FACILITIES IN WORK, THE GREATER IS THE STRENGTH REQUIRED. "If the iron be blunt," more strength is required than if it were whetted. The woodman who has to hew the old oak with a blunt axe must throw more muscular energy into the stroke, than if his instrument were keen. In the various kinds of labor which we have to prosecute on this earth, we often find our circumstances very unfavorable, and our iron very blunt. In such cases there is a demand for extra strength on our part, if we would achieve the result we require. Solomon's principle here applies to all departments

of labor. First: *The principle applies to secular work.* The men who are placed, as the millions unfortunately are, in such temporal circumstances as seem to doom them to destitution, must, if they would overcome difficulties and rise, be strenuous in effort. Their circumstances are so unfavorable, their "iron" so "blunt," that they must put forth more strength. Society, in every age, abounds with examples where this has been done with success; where men, whose circumstances have been most unpropitious, whose iron has been most blunt, by throwing their full energy into their labor, have risen from destitution and obscurity to affluence and power. The bluntest iron in the hands of determined energy has built up many a magnificent fortune. Secondly: *This principle applies to educational work.* The circumstances in which thousands in this country are placed, are most unfavorable to mental and spiritual culture—a work of the first importance to us all. The utter neglect of the faculties in childhood and youth, the habits of

mental indolence contracted, the excessive hours of labor, the exhaustion of energy in the material drudgeries of life—all these are unfavorable circumstances for culture, very. The man who is the subject of such a state of things, has, indeed, a “blunt” iron to use in the work of self-improvement. Still, let him put forth more “strength,” and he will do it. Thousands have so employed the bluntest iron, that they have become the brightest lights in literature, the greatest apostles in science, and the most distinguished masters in art. Do not find fault with thy mental tools, young man. Use the bluntest iron with all thy might, and thou shalt rise. Thirdly : *This principle applies to religious work.* Most unfavorable are the circumstances in which the millions are placed for the cultivation of a truly godly life. Pernicious prejudices received, and immoral habits contracted in early life, ungodly associations, and the unhallowed and corrupting influences that surround us on all hands, render the work of personal religion terribly difficult. Albeit, though the “iron” of such a man be blunt, let him use it, and he will succeed. Let him agonize to enter in at the strait gate, and he shall gain admission ; let him wrestle like Jacob with

the contending angel, and he shall gain the conquest. “The kingdom of heaven suffereth violence, and the violent taketh it by force.” Do not find fault, my brother, with thy “blunt” iron. God knows all about it. Grasp it with a firm hand and an earnest soul. Kind Heaven will help thee to use it effectively. Fourthly : *This principle applies to evangelizing work.* To the Church is committed the work of extending the knowledge of Christ throughout the earth ; of making the empire of virtue, truth, and blessedness, supreme the world over. It is a great work, this. Many circumstances are most unfavorable to its accomplishment. The false religions of heathendom, which hold well-nigh three-fourths of the human population in a grasp which has been tightening for ages, and the anti-Christianity of Christendom, which go to counteract and neutralize the efforts of our missionaries on every shore, are circumstances most unpropitious to this evangelizing work. Truly, the difficulties are great, the “iron is blunt ;” and unless more strength is put forth, nothing will be done. The Church will never fell the upas with its blunt iron, unless more strength is exerted ; more strength in its faith, its prayer, its benevolence. It must

adopt the resolution of the old saint:—"For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth."

Another truth suggested by the text is—

II. THAT PRACTICAL SAGACITY IN WORK SERVES TO ECONOMIZE STRENGTH. "Wisdom is profitable to direct." There is a skill that can *whet* the iron and give a successful stroke. In truth, neither the blunted iron nor the whetted, whatever the amount of strength, will do much, without the exercise of practical sagacity. "Wisdom is profitable to direct."—First : *Strength may be saved in commercial pursuits by a wise system of management.* In entering a house of business, do not judge of the prosperity by the bustle and activity which you see. It often happens that all the fussiness and hurry and nimble movements, are the want of plan. Often in those establishments where there is no bustle, where the functionaries move about with a quiet ease and a measured step, there is a practical sagacity at the head, so directing the whole that bustle is avoided, strength is saved, and

every transaction succeeds. The presiding genius has whetted the iron and it cuts its way with ease. It is not the sweating bustler who does the most work in the world's trade ; it is the man of forecast and philosophic measures. Secondly : *Strength may be saved in governmental action by a wise policy.* This perhaps is the special reference of Solomon in these words. He had been speaking of violent acts on the part of rulers, acts by which they had invaded and violated old prescriptive rights, and that without regard to either prudence or justice. This was using a blunt tool without sagacity, and thereby exhausting the strength of the worker. The government that does not whet its policy by the great principles of justice, mercy, and peace, propounded by the great Legislator of old on the Mount, will one day exhaust its strength, and it will become financially and morally weak and prostrate. Righteousness and peace will give such an edge to the policy of a government, as will cut its bloodless way into the hearts of people and kingdoms. Thirdly : *Strength may be saved in self-improvement by a philosophic method.* A wise division of your time, a judicious selection of the most quickening and educating

works, a punctual, hearty and persevering application to the right work at the right time, will save much nervous exhaustion, and give intellectual vigor. Fourthly : *Strength may be saved in the work of diffusing the Gospel by an enlightened policy.* That policy is expressed in the commission which Christ gave His apostles after His resurrection, wherein He commands them to begin at Jerusalem ; and is developed in the missionary efforts of the apostles. Had the Church in her evangelizing efforts been guided by this policy, instead of by the romance of sentimentalism, Christianity would have occupied a very different position in the world from what it does now.

THE SECOND-HAND, AND THE
PRIMARY KNOWLEDGE OF GOD.

"I have heard of thee by the hearing of the ear : but now mine eye seeth thee. Wherefore I abhor myself, and repent in dust and ashes."—Job. xlii. 5, 6.

THIS is the outburst of a soul in conscious contact with God, and the utterance recognizes a two-fold knowledge of the Eternal — *second-hand* and *primary*.

I. HERE IS IMPLIED A SECOND-HAND KNOWLEDGE OF GOD. "I have heard of thee

by the hearing of the ear." He had heard many people talk to each other, and to him, about God. His friends, for example, and Elihu, had said much to him about the Almighty. First : *This second-hand knowledge is very common.* All in Christendom—most, perhaps, throughout the world, who have come to years of thought—have heard something about the Supreme in some form or other. There is a deal said about Him in our age and land. Thousands upon thousands are *professionally* engaged in the work. In how many counsels from parents, conversations with friends, and sermons from ministers, have we heard of Him by the "hearing of the ear." Something about Him every day falls on the ear. Very common, indeed, is this *second-hand* knowledge. Secondly : *This second-hand knowledge is spiritually worthless.* It may serve us intellectually, by stimulating and strengthening the mental powers. It may serve us socially, by increasing the value of our society. In truth, as mere citizens of time, it may serve us in many ways ; but *spiritually*, it is without value. There is no moral virtue in it, no godly life in it. It is a visionary, not a vital thing. Its influence on the soul is that of the lunar ray, cold and

dead, rather than that of the solar beam, warm and life-giving.

II. HERE IS IMPLIED A PRIMARY KNOWLEDGE OF GOD. "Now mine eye seeth thee." The Great One came within Job's horizon. He saw Him with his own eyes, and heard Him with his own ears. First: *This primary knowledge silenced all controversy.* Job, under the influence of a second-hand knowledge, had argued long and earnestly; but as soon as he is brought face to face with his Maker, he felt Him as the greatest fact in his consciousness, and all controversy was hushed. Experimental knowledge of God disdains polemics. It is second-hand knowledge that breeds controversies. When He shows Himself to the soul, our intellectual theories of Him appear as contemptible as rushlights in the sun. Secondly: *This primary knowledge subdued all pride.* There seemed occasionally something of the high-minded and haughty in Job's discussion with his so-called friends. He seems to treat them at times with disdain. "Ye are wise men, and wisdom will die with you; but I have understanding as well as you." But no more of this when the primary knowledge came. "I abhor myself, and repent in dust and ashes." Man, in

conscious contact with his Maker, has ever felt this, and must ever do so. Moses, Isaiah, Peter, Paul, John, all felt this.

Brother, hast thou this primary knowledge? Is God Himself thy teacher, or art thou living on second-hand information? Not all the stars of night can reveal the sun. If the great orb of day is to be seen, he must show himself. Not all the teachers of the universe can reveal God. If He is to be seen, He must show Himself.

THE CONDITION OF THE WORLD, AND THE WORK OF THE CHURCH.

"Pulling them out of the fire."
—Jude 23.

THE chapter from which these words are taken, challenges critical thought and is fraught with many striking and suggestive truths. Confining our attention to our text, we have two solemn subjects for consideration:—*The condition of the world*, and *The work of the Church*.

I. THE CONDITION OF THE WORLD. It is in "the fire." Sin, like fire, is found existing in two states, *latent* and *active*. Fire in its latent state permeates all nature; it is in the dust beneath our feet, in the air we breathe; it is in the sea, and in the sky; it is

in the water, and in the rock ; it sleeps in the very ice. Fire in its active state flames on your hearths, illumines your cities, works in your manufactories, draws your carriages, glows in the sun, flashes in the lightning, and thunders in the earthquake. In sin, in one of these states, latent or active, the millions of ungodly men exist. In some it is latent ; as in childhood and in those who have led a moral life. In others it is active ; as in the drunkard, the debauchee, the blasphemer, the men of rapine and of war. Sin is like fire in many respects.* First : *In its diffusibility*. "Behold how great a matter a little fire kindleth." It starts from its centre, and pauses not until it has touched the remotest object for which it has an affinity. Secondly : *In its transformativeness*. Fire turns everything combustible into its own nature. Thirdly : *In its separating force*. Fire is the principle in nature which counteracts attraction, and keeps the various particles of matter at a distance. Set fire to the compactest tree, or blast the firmest rock, and the atoms will be driven wide asunder. Fourthly : *In its destructiveness*. Fire, whilst it cannot destroy the essence of things, destroys their forms,

* See "Homilist," Vol. I., New Series, p. 455.

their beauties, and their uses. Fifthly : *In its painfulness*. Fire inflicts pain. It is the element of greatest torture. It is the emblem of future punishment. Sixthly : *In its extinguishableness*. There is an element that can extinguish fire. Nature has provided a conqueror for this demon. Now, in sin, which is thus diffusive, transformative, separating, destructive, painful, and extinguishable, the ungodly world is living. What a condition ! It is the porch of hell.

II. THE WORK OF THE CHURCH. "Pulling them out." How is this to be done ? First : *Christianly*. With the Christian instrument, the Gospel ; and with the Christian inspiration, the Spirit of Christ. Philosophically, nothing else can do it. Historically, nothing else has done it. Secondly : *Promptly*. There is no time to lose. The fire is burning ; the longer they are in, the more terrible and hopeless their condition. While we speak, some are passing beyond the reach of help. Thirdly : *Earnestly*. When the house is on fire, who would pace slowly and half-heartedly to the rescue of the inhabitants ? There would be the rush of the whole heart and the full speed of the limb ; even as Æneas bore his father upon his

shoulders out of the flames of Troy, or as the angels hurried Lot from Sodom. Fourthly : *Perseveringly*. The earnestness must not be spasmodic but continuous, so long as there is one in the fire. How Christ persevered. He did not fail nor become discouraged. How Paul persevered ; for three years he warned every one with tears. He was willing to spend and be spent.

IN DIVINE LOVE.

"Keep yourselves in the love of God."—Jude 21.

THE expression "love of God," stands for two very different things. Sometimes it stands for God's love to man. It is our happiness to know that the Infinite is not a being of mere intellect, but of emotion as well;—that He *can* love, and that He *does* love man with a love eternal, unconquerable, and compassionate. Sometimes it stands for man's love to God. It is the glory of man that he can love the Infinite, and that, in thousands of instances, he does it. This is his perfection. The latter is the idea which we attach to the words of the text; and they lead us to consider two things.

I. THE HIGHEST STATE OF BEING. "Love to God." (1)

Man is made for a supreme love. The deepest hunger of his being is for an object on which to place his affection. (2) Man is the creature of his supreme love. His love is the queen of his intellect, the lord of his every power. It is the impulse that sets and keeps all his faculties a-going. As are his loves, so is he. (3) The only supreme love that can perfect his being, is that which is directed towards God. First: *Supreme love to God alone can satisfy the reason*. Intellect is bound to hold, as an axiom, that He who is supremely good should be supremely loved. God is the Supremely Good. The command to love Him, with all our heart and being, is founded in the truest philosophy of human nature. Secondly: *Supreme love to God alone accords with conscience*. Conscience utters her protest against the soul giving her chief affections to any other ; hence the inner contentions of the soul from age to age. This contention is the battle of the race ; the battle of the centuries. Thirdly: *Supreme love to God alone fulfils the conditions of happiness*. This we have frequently shown ; nor can it be too urgently enforced on the attention of the world.*

* See "Crisis of Being," "Philosophy of Happiness."

II. THE HIGHEST CONCERN OF BEING. "Keep yourselves." This injunction implies—(1) Being in it. Heaven is in it. All good men on earth are in it. It is in truth the very essence of true religion. (2) Possibility of leaving it. Were there no possibility of falling from it, there would be no virtue in continuing in it. Angels did fall from it. So did the first man. Agents and circumstances on this earth are constantly at work to displace men from this sublime state. But why try to keep in it? Because—First: *It is the best condition for observing.* (1) It secures the best *medium* of vision. The affections of the soul are the media through which the soul looks on all outward things. They are the glass through which it gazes at creation and God. The only affection which gives it a clear atmosphere, is supreme affection for God. All other affections so stain the glass, so darken the atmosphere, that its views are limited, indistinct, and distorted. "He that loveth, knoweth God." (2) It affords the best position of vision. So much in obtaining a view of the landscape depends not only on purity of atmosphere, but the stand-point of the observer. How little your great cities appear from the brow of some lofty mountain.

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How small the world, with all its pomps and pageantries, will appear to the soul that looks down from the love of God. It is indeed the observatory of the universe. Secondly: *It is the best condition for enjoying.* Gratitude, admiration, benevolence, are all elements of happiness, and these enter into the very nature of this love of God. Thirdly: *It is the best condition for growing.* It is just that temperature of the soul in which all the faculties can rise into their full strength and stature. Fourthly: *It is the best condition for working.* It is that which gives muscle to the soul, and makes it mighty through God.

FAITHFUL SAYING.

"This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners."—1 Tim. i. 15.

THE truthfulness of this saying as related to its acceptance, is shown thus:—

I. ALL TRUTH IS WORTHY OF ACCEPTATION. First: *Because it gratifies man's thirst for knowledge.* "What is truth?" is the expression of a longing, which increases as it is gratified, and can never be satiated. Secondly: *Because it expands and ennobles his*

mental nature. God knows all things, and the more we know the nearer do we approach to Him in this aspect of His nature. Thirdly : *Because it enables him to judge more accurately in all the affairs of life.* We must know the truth before we can act the truth.

II. DIFFERENT KINDS OF TRUTH DEMAND DIFFERENT KINDS OF ACCEPTATION. First : *Theoretical truth requires only the assent of the understanding.* The theorems of Euclid excite no emotion, and lead to no course of action. Secondly : *Æsthetic truth demands more than this, viz., a corresponding emotion.* By æsthetic truth, I mean harmony, symmetry, beauty, sublimity. These are true in their adaptation to our mental nature, and the more true they are, the more they adapt themselves to our constitution ; in the same degree they call forth our admiration, wonder, pleasure, delight, ecstasy. But they go no further ; they do not excite to action. Thirdly : *Practical truth is only accepted when acted upon.* Action is the test of belief. Faith without works is dead, being alone ; as the body is dead, being alone, being separated from the soul. We cannot be said to have accepted, e.g., the truth that we should love

our neighbour, unless we are ready to act upon it.

III. THE MORE COMPREHENSIVE A TRUTH, THE MORE ENTIRE IS THE ACCEPTATION IT DEMANDS. The truth of our text is worthy of *all* acceptance ; that is, as I read the text, of *all kinds of acceptance.* Because it is *all-comprehensive*, appealing to every part of man's nature, it is worthy of the reception of—First : *The intellect.* It gratifies man's thirst for knowledge. "My soul thirsteth for God, for the living God," is the cry of the intellect, as well as of the heart. God reveals Himself in Christ, reconciling the world unto Himself ; and the cry is answered. Besides, this faithful saying is in the highest sense *rational.* Because of its adaptation to human need, it is the grandest exhibition of Divine reason ; and as such, appeals to the reason of man. It transcends all reason ; and yet the reason can see in it a wondrous fitness and propriety. Philosophies, falsely so called, may sneer at its simplicity ; but it contains a philosophy which dwarfs them all. Secondly : *The feelings.* As an exhibition of *wisdom*, it is calculated to command our *admiration.* As an embodiment of the morally *sublime*, it excites our *wonder.* As the tale of the *woes of the*

Man Christ Jesus, it evokes our *sympathy*. As a mighty outburst of *Divine love*, it calls forth all that is *tender* and *grateful* in our nature. "We love him, because he first loved us." Thirdly : *The will*. It is essentially a *practical* truth, and is really *accepted* only when *acted upon*. To accept this faithful saying, we must not only believe that Christ Jesus came into the world to save sinners, we must give to Him our *HEARTS*

and our *LIVES*. We are to "*live to him who died for us*." As the "*faithful saying*" appeals to every part of our nature, it is worthy of *reception* by the *intellect, heart, and will*. As it appeals so *mightily* to our nature, it is worthy of *entire, unreserved, hearty* reception ; and as it embraces the interests of all the human race, it is worthy the reception of *all men*.

CHARLES CALLAWAY, M.A.

The Pulpit and its Handmaids.

CONCERNING ANECDOTES.

The critic says, "Anecdotes are among the luxuries of literature;" and he is fearful that the mind should be accustomed to them, and reject severer diet. I rejoice, however, to be informed, in the same paragraph, that "they stimulate the appetite for reading, and create it where deficient." I will not deny that anecdotes are to be placed among literary luxuries. The refinement of a nation influences the genius of its literature; we now require not only a solid repast, but a delicious dessert. A physician, austere as Hippocrates; a critic, rigid as Aristotle, are alike inimical to our refreshments. We will not be fooled into their systems. We do not dismiss our fruits and our wines from our tables; we eat, and our health remains uninjured. We read anecdotes with voluptuous delight; nor is our science impaired, or our wit

rendered less brilliant. It is not just to consider anecdotes merely as a source of entertainment; if it shall be found that they serve also for the purposes of utility, they will deserve to be classed higher in the scale of study than hitherto they have been.

History itself derives some of its most agreeable instructions from a skilful introduction of anecdotes. We should not now dwell with anxiety on a dull chronicle of the reigns of monarchs; a parish register might prove more interesting. We are not now solicitous of attending to battles, which have ceased to alarm; to sieges, which can destroy none of our towns; and to storms, which can never burst upon our shores. We turn with disgust from fictions told without the grace of fable, and from truths uninteresting as fables without grace. Our hearts have learnt to sympathize, and we con-

sult the annals of history, as a son and a brother would turn over domestic memories. We read history, not to indulge the frivolous inquisitiveness of a dull antiquary, but to explore the causes of the miseries and prosperities of our country. We are more interested in the progress of the human mind, than in that of empires. A Hearne would feel a frigid rapture, if he could discover the name of a Saxon monarch unrecorded in our annals; and of whom as little should remain as of the doubtful bones of a Saxon dug out of a tumulus. Such are his anecdotes! A Hume is only interested with those characters who have exerted themselves in the cause of humanity, and with those incidents which have subverted or established the felicities of a people.

D'ISRAELI.

A GREAT MULTITUDE A SAD SIGHT.

When Xerxes saw the whole Hellespont concealed beneath the ships, and all the coasts of Abydos full of men, he held himself happy; but soon after he burst into tears. This being observed by his paternal uncle Antabanus, he, understanding that Xerxes was shedding tears, addressed him thus:—"Sire, how very different are your present actions, and what you did erewhile! For then you declared yourself happy, and now you weep." The king answered, "Yes, for when I consider how short is human life, pity enters my heart; since of these, many as they are, every one will be dead before a hundred years."

Theological Notes and Queries.

OPEN COUNCIL.

[The utmost freedom of honest thought is permitted in this department. The reader must therefore use his own discriminating faculties, and the Editor must be allowed to claim freedom from responsibility.]

PROPHECY AND GOODNESS.

REPLICANT. In answer to QUERIST No. 19, p. 297. The case of Balaam is more remarkable than any of those you have mentioned, and it seems decisive on the point. He was covetous, and would, had he been able, have prostituted his gifts for gain. Yet he was compelled to utter Divine predictions against his will. Therefore, although what a man speaks under Divine inspiration is the authoritative Word of God, yet the fact that he has been thus inspired, does not necessarily render his ordinary course of life, or his character irreproachable.

THE JUDGMENT DAY OF MEN AND ANGELS.

REPLICANT. In answer to QUERIST No. 20, p. 297. We think that such an inference is legitimate. With regard to your second question, we may refer to Matt. xxv. 41. where the fire which is everlasting, *το πῦρ το αἰώνιον*, is said to have been prepared for the devil and his angels, *ἡτοιμασμενον τῷ διαβόλῳ καὶ τοῖς ἀγγέλοις αὐτοῦ*.

A CHILD IN SPIRITUAL ARMOR.

REPLICANT. In answer to QUERIST No. 21. p. 297. The writer is here

using the figure of rhetoric, termed metaphor. From the moment that the child becomes the subject of temptation, he has access, and should have recourse, to the spiritual armory described by the apostle in Eph. vi. 11—17.

NEBUCHADNEZZAR, AND THE FOURTH
IN THE FURNACE.

REPLICANT. In answer to QUERIST
No. 22, p. 297. There is no article

before "son" in the original; therefore the words should be rendered, *like a son of gods, or God*. The Septuagint has, *ὡς υἱοῦ θεοῦ*. Dr. Fuerst, "einem Sohne der Götter." The most general opinion is that it was an angel. Compare ver. 28; Job i. 6; ii. 1. Calmet says of the Chaldeans, "They recognized gods of different degrees, and with regard to angels they had a notion very similar."

Literary Notices.

[We hold it to be the duty of an Editor either to give an early notice of the books sent to him for remark, or to return them at once to the Publisher. It is unjust to praise worthless books; it is robbery to retain unnoticed ones.]

THE REVIEWER'S CANON.

In every work regard the author's end,
Since none can compass more than they intend.

THE KEY TO THE EXERCISES CONTAINED IN THE FIRST PART OF
DR. KALISCH'S HEBREW GRAMMAR. By the Author. London:
Longman, Green, Longman, Roberts, & Green.

OUR opinions on the high merits of the Hebrew Grammar of Dr. Kalisch having been sufficiently expressed nearly a year ago, need not be repeated now. We will only say that Dr. K. is one of the greatest living Hebraists, and that he especially excels in profound knowledge of the text itself of the Old Testament. Every page of his grammar affords proof of this, and in this respect he is not second even to Gesenius. Those who intend learning Hebrew without a master, will find this Key particularly useful, if not indispensable. If the student has sufficient firmness to avoid an improper use of a Key, its legitimate use, which is to assure of correctness when he has done his best, answers a very desirable purpose. Our readers will remember that we deplored the more than usual number of errata by which the grammar is disfigured, and its usefulness hindered. We are happy to say that that evil is partially remedied in this volume by a page of corrections. Much more, however, needs to be done, ere the unaided student can use the book with full satisfaction.

THE MOSAIC ORIGIN OF THE PENTATEUCH CONSIDERED. By a Layman
of the Church of England. London: William Sheffington.

THE three propositions that Colenso endeavors to establish in his notorious work are—(1) That the Pentateuch is a *compilation*, the work

of several authors, living at very various ages, and not—as is commonly believed—the production of a single man. (2) That the *earliest* of these authors was probably the prophet Samuel; the *latest*, probably the prophet Jeremiah. (3) That the object of the writers was not to hand down an authentic history, either of the events narrated or the laws connected with them, but merely to convey religious *Truth* to the people of their *own time*, in the form most calculated to produce a deep and lasting impression; in which Truth, accordingly, consists the whole value of their writings. These propositions, the author of this work examines and refutes. Of the many who have stood up to answer the bishop, few, if any, have spoken with so much honorable candor, thorough scholarship, and ardor.

THE GOSPEL OF COMMON SENSE; OR, MENTAL, MORAL, AND SOCIAL SCIENCE, IN HARMONY WITH SCRIPTURAL CHRISTIANITY. By ROBERT BROWN, Author of "The Philosophy of Evangelicism," &c. London: Jackson, Walford, & Hodder.

WE have no knowledge of Mr. Brown beyond what we have drawn from his book; but we have no hesitation in saying that he is a true thinker. Without adopting all his opinions, we think that converse with his vigorous thoughts is calculated to prove of essential service to very many. Some of his expressions appear to us to be incorrect; as, for instance, when he says, that "guilt is our normal condition." But some are worthy of being written in golden characters. Take, for instance, the following:—"One of the common missiles thrown against advanced religious thought, is to charge it with novelty. But there are two kinds of novelty. There is a novelty which merely restores to its ancient beauty what has been defaced by comparatively recent innovation. Of this, the history of our Church architecture affords not a few striking examples. And were our Church creeds to be submitted to a similar searching scrutiny, it would be found that, beneath the lath and plaster of modern re-construction, there lies concealed a simple grandeur, the discovery and exhibition of which, better than all labored defences, would erect a bulwark against the attacks of scepticism, and advance Christian truth."

ST. PAUL THE APOSTLE. A Biblical Portrait and a Mirror of the Manifold Grace of God. By W. F. BESSER, D.D. Translated by FREDERIC BULTMANN. With an Introductory Notice by REV. J. S. HOWSON, D.D. London: James Nisbet & Co.

THIS book is written by a German Doctor of Divinity, translated by a Church of England Missionary, introduced by another Doctor of Divinity, and dedicated to a fourth, who is Bachelor of Divinity, Prebendary of St. Paul's, and Hon. Sec. of the Church Missionary Society. Perhaps

we should have liked better to see the book thrown on its own merits, than ushered in with such an overpowering flourish of trumpets. And this flourish was rendered especially unnecessary by the fact that the work itself is sufficiently remarkable to draw on it wide attention, and enough of vitality to secure its safety. The history of St. Paul is carefully, but not drily expounded, and is made the text of a very warm and lively running comment. The book deserves the popularity which it will doubtless attain, since it is adapted for usefulness to a very large class.

CONVERSION: THE DANGER OF DELAYING IT. From the French of
REV. JAMES SAURIN. A new Translation, with Introductory Memoir.
By JOHN S. GIBB, F.S.E.I. London: James Nisbet & Co.

SAURIN's sermons are too well known to require introduction to our readers. These are three of the most powerful. The translation is faithful and idiomatic. The Memoir occupies twenty-four pages, and is interesting. The little volume is elegantly "got up."

WORK AND PLAY. By HORACE BUSHNELL, D.D., Author of "The New Life," "Nature and the Supernatural," &c. London: Alexander Strahan & Co.

DR. BUSHNELL is one of the first of American thinkers. His great powers are not cramped, like Emerson's, by an obstinate self-exclusion from the Christian region of truth, but are permitted wide and free play. The result is admirable. This is a volume of essays, eight in number, which are remarkable for intellectual vigor, and force, and beauty of expression.

GARIBALDI: HIS ENTRANCE INTO LONDON. A Sermon for the Working Men of England. By R. E. FORSAITH. London: Passmore & Alabaster. Mr. Forsaith's Sermon is characterized by remarkable ability and vivacity, and ought to circulate by thousands amongst working men. THE PARABLE OF THE SEED GROWING SECRETLY. A Sermon preached in St. Stephen's Church, Paddington. By REV. CHARLES SHAKESPEARE, of Trinity College, Dublin. London (Bayswater): J. C. Cribb. Mr. Shakespeare well brings out the sense and practical reference of an important and beautiful, though neglected passage of Scripture. His Sermon was published at the request of those who heard it, and is well calculated for usefulness to Christian parents, teachers, and ministers of the Word. EASY QUESTIONS AND ANSWERS FROM THE PENTATEUCH. For the Use of Children. By a Lady. London: William Macintosh. The conception of this little book is good, but the execution is not equal to the plan. SURE OF HEAVEN. A Book for the Doubting and Anxious. By THOMAS MILLS. A New Edition. London: Hamilton, Adams & Co. This has neither the clearness of view nor the perspicuity of expression which are

indispensable in books of experimental religion intended for general circulation. **THE RIGHTEOUSNESS OF CHRIST THE RIGHTEOUSNESS OF GOD.** A Refutation of the Views generally held by the Christians commonly called "Plymouth Brethren" on that subject. London: Elliot Stock. It seems that there has been a stupendous theological war raging for a considerable period without the circle of our limited knowledge. The writer of this work evidently thinks that his opponent ought now to submit. If his views are what they are here represented, we think that the world would lose nothing by his silence. **THE STORY OF CAREY, MARSHMAN, AND WARD, THE SERAMPORE MISSIONARIES.** By JOHN CLARK MARSHMAN. London: Alexander Strahan & Co. An important chapter of Church History is here written in an interesting and we doubt not faithful manner. Here and there condensation might have been an improvement, but on the whole the book is readable, as well as judicious, and we cordially wish it a wide circulation. **AONIO PALEARIO.** A Chapter in the History of the Italian Reformation. From the French of M. BONNET. London: Religious Tract Society. Paleario was a native of Rome, and an eminent scholar at the time of the revival of learning. He advanced doctrines resembling those of Luther, and suffered death as a heretic in 1570. The memoir is written with considerable vivacity and Protestant zeal. We should have liked a refutation of the common allegation that Paleario retracted before his death. **REST UNDER THE SHADOW OF THE GREAT ROCK.** A Book of Facts and Principles. By REV. JOHN KENNEDY, M.A., F.R.G.S. London: Religious Tract Society. This volume contains a good deal of practical religious matter, not, however, of the highest order. The main current of the writing flows somewhat wearisomely by, but this the reader can easily escape by skipping it in favor of the anecdotes which are plentifully intersperst. **UPLIFTINGS OF THE SOUL TO ITS GOD.** By NAPOLEON ROUSSEL, Pasteur. Translated from the French. With a Preface by FREDERIC CHALMERS, B.D., Rector of Beckenham. London: James Nisbet & Co. This book of devotion is not only approved of by the translator, but by his venerable relative, the well-known Dr. Marsh. After this, it is unnecessary for us to say that many pious persons might derive from it valuable assistance. **HUMAN SADNESS.** By the COUNTESS DE GASPARIN, Author of "The Near and the Heavenly Horizons." London: Alexander Strahan & Co. As might be expected, the style of this book has considerable elegance. Along with much really valuable matter, there is a measure of sentimentalism, which, to us, is sometimes surprising, but seldom pleasing.

